



A TURKISH GRAMMAR.

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# A TURKISH GRAMMAR

CONTAINING ALSO

DIALOGUES AND TERMS CONNECTED WITH THE ARMY, NAVY,  
MILITARY DRILL, DIPLOMATIC AND SOCIAL LIFE.

BY THE

**Rev. ANTON TIEN, Ph. D., M. R. A. S.**

Formerly Oriental Secretary and Interpreter on Lord Raglan's Staff in the  
Crimean Campaign; Reviser of the Arabic Prayer-book; Author of  
“The Levant Interpreter”, “Manual of Colloquial Arabic” etc.

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TO THE OFFICERS OF  
**HER MAJESTY'S ARMY AND NAVY,**  
IN REMEMBRANCE OF  
**OLD CRIMEAN DAYS,**  
BY  
**THE AUTHOR.**

## AUTHOR'S NOTE.

The Author desires to express his warm appreciation of the kindness and ability of his friend Mr. E. J. W. GIBB, who has helped him to pass this work through the press.

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## CHAPTER I.

### THE TURKISH ALPHABET.

the letters	Name.	Final.	Medial	Initial.	Isolated	Power.	Numerical value	Origin.
ı	èlif	ı	ı	ı	ı	a ı u	1	Arab. Turk.Pers.
ı	bé	ı	ı	ı	ı	b	2	do
ı	pé	ı	ı	ı	ı	p	2	Pers. Turk.
ı	té	ı	ı	ı	ı	t	400	Arab. Turk Pers.
ı	sé	ı	ı	ı	ı	s	500	Arab.
ı	jim	ı	ı	ı	ı	j	3	Arab. Turk.Pers.
ı	chim	ı	ı	ı	ı	ch	3	Pers. Turk.
ı	ha	ı	ı	ı	ı	h	8	Arab.
ı	khi	ı	ı	ı	ı	kh	600	Arab. Pers.Turk.
ı	dal	ı	ı	ı	ı	d	4	Arab. Turk.Pers.
ı	zal, zel	ı	ı	ı	ı	z	700	Arab.
ı	ri	ı	ı	ı	ı	r	200	Arab. Turk.Pers.
ı	zé	ı	ı	ı	ı	z	7	do
ı	zhé	ı	ı	ı	ı	zh	7	Pers.
ı	sin	ı	ı	ı	ı	s	60	Arab. Turk.Pers.
ı	shin	ı	ı	ı	ı	sh	300	do

§ *lam-elif* is simply a combination of § *lam* and § *elif*, pronounced *lū*.

§ 1. The twenty nine letters of the Arabic Alphabet when used to express numerals, are arranged in a form called ابجد *ébjéd*. This *ébjéd* is arranged in eight conventional and meaningless words, as follow. حطي هوز *hévwaz*, ابجد *ébjéd*, سعفص *safas*, فرشت *qarashat*, كلمن *keleman*, تاخذ *hutti*, ضغلا *dazaghila*.

The first nine in order represent the nine units.

ط ۹ ز ۸ د ۷ س ۶ ۵ ۴ ج ۳ ۲ ۱

§ 2. The second nine stand for the tens.

ف ص ع س ن م ل ك ي  
90; 80, 70, 60, 50, 40, 30, 20, 10,

The third nine stand for the hundreds.

ظ ص ث خ ن ش ر ق  
900, 800, 700, 600, 500, 400, 300, 200, 100,

غ stands for 1000, and the last ل, though always enumerated, has no value of its own, but counts as 2 letters ل 30, and ل 1, i. e. 31.

All the letters of the Arabic Alphabet are included in the Turkish, but are pronounced in Turkish more softly and melodiously than in Arabic.

The English equivalents of the Turkish Alphabet are approximately as follows.

## CHAPTER II.

### THE PRONUNCIATION OF THE TURKISH LETTERS.

The ل has no sound of its own. In Arabic words, where it amounts to a consonant it is usually called *همزة hemzé* and is variously pronounced *a*, *e*, *i*, *o*, *u*, as:

ايم adam, man.

ات at, horse. ات et meat, ادب edeb, manners, gentlemanly behaviour — اصيماق isirmaq, to bite.

انجيري injir, fig., ابراق iraq, distant — اوچ og, arrow.

اوزم uzum, grapes, أميد umid, hope.

In Turkish, Persian, or Foreign words, the ل *elif*, is always a vowel, when it is the initial letter of a Persian word, it may be either short or long; when ل is followed by و, *waw* it takes the sound of *o* as in *so*; of *u* as in 'rule'; of *u* as in the French *tu*; or of *eu* as in French; thus:

أورمان *orman*, forest — اوزاق *ueaq*, far — اولمك *eulmek*; to die. ب is pronounced as *b* in English — باقمق *baqmaq*, to see — بلبل *bulbul*, nightingale — بير *bir*, one — ثبوت *subüt*, steadfastness — حرب *harb*, war, battle — it is occasionally anomalously pronounced *p* — طوب *top*, cannon — ابتدا *ip-tidā*, commencement — اثبات *ispāt*, the action of confirming, proving — كلوب *gelip*, (gerund) coming — اولوب *olup*, (gerund), being.

پ *pé*, is a Persian letter and, wherever placed, is equivalent to the English *p*, پدر *peder*, Father — پاشا *pasha*, the highest title in the civil or military service of the Turks — ایپ *ip*, cord, string, rope پارماق *parmaq*, finger — پیاده *piyādē*, infantry — پنجره *penjéré*, window.

ت *te*, is always pronounced like the English *t*. توفنك *tufenk* *tufek*, musket — سوت *sut*, milk — سرت *sert*, strong, pungent — تر *téré*, cress, fresh — تاج *tāj*, crown. — This letter is sometimes changed before a vowel into د *dal*, in declensions and conjugations, and before grammatical suffixes; as — درت *deurt*, four.

دردنجي *deurdunju*, *deurdunji*, fourth.

ث *sé*, is pronounced in Turkish and Persian, like our *s* sharp. — This letter occurs only in Arabic words. — In classical Arabic it is pronounced like *th* in this, ثلث *thulth*, a third, but in colloquial Arabic like *t*, as ثلت *telt*, a third — اثر *eter*, a trace.

ج *jim*, is exactly equivalent to the English *j* — جان *jān*, the soul, the life.

جانم *jānim*, my soul, my life, my dear.

جنس *jins*, kind, sort.

جوز *jevz*, *jeviz*, walnut.

Sometimes **ج** takes the sharp sound of **چ** when preceded by a consonant.

**چ** *chim*, is pronounced as *ch* in church, thus:  
**الچى**, *elchi*, Ambassador.

**قاچ** *qach*, how many, how much.  
**اچماق** *achmaq*, to open.

**چشمه** *cheshme*, fountain.

**چوربا** *chorba*, soup.

**ح** *ha*, this is an Arabic letter. It has the sound of the English *h* in her, horse:

**حمل** *hammām*, bath.

**احمق** *ahmaq*, stupid.

**حريم** *harem*, harem.

**حل** *häl*, state, condition.

**حرارت** *harāret*, heat.

**خ** *khi*. This is an Arabic letter with a strong guttural sound which has no equivalent in English. The nearest approach to it is that of *ch* in the Scotch word *loch*, or in the German *ich*, *hoch* etc.: it is generally transliterated by *kh*: in Turkish it is often pronounced like simple *h*.

**خوش** *khosh*, agreeable.

**خير** *khayr*, good, no.

**خفيف** *khafif*, light.

**خانم** *khanim*, Turkish lady.

**خشنود** *khoshnud*, content.

**د** *dal*, is pronounced like the English *d*:

**دل** *dal*, branch, twig.

**دره** *dere*, valley.

**دشمن** *dushman*, enemy.

**دوه** *deve*, camel.

ڏ *dal*, at the beginning or end of syllables sometimes takes the sound of ڦ *t*:

ڪاغڏ *kyaghat*, paper.

درلو *turlu*, sort, kind, manner.

دلکى *tilki*, Fox.

كتدى *gitti*, he went.

صاتدى *satti*, he sold.

ڏ *zel*, *zal*, This is an arabic letter pronounced as *z* in Turkish.

ذوق *zevg*, pleasure, amusement, fun.

ذمت *zimmet*, duty, debt.

ذهن *zihن*, mind, memory, intellect.

اخذ *akhz*, a taking.

ر *ri*, *re*, is pronounced like the English *r*: but is always fully sounded wherever it occurs in a word.

كيرمك *girmek*, to enter.

رأفت *re'fet*, kindness, clemency.

وېرمك *vermek*, to give.

رحمت *rahmet*, mercy.

گور *gyeur*, see, look.

ڙ *zé*, this is an arabic letter, and has always the sound of *z*.

زمان *zemān*, *zamān*, time.

زمرد *zumurrud*, *zumrud*, emerald.

زنگين *zengin*, rich.

زيارت *ziyāret*, visit.

زيتون *zeytun*, *zeytin*, olive.

ڙ *zahmet*, trouble.

ڙ *zhe*, this is a Persian letter found only in Persian and French words, it is pronounced like the French letter *j* in «jour». — It is of rare occurrence:

ڙيوا *zhīve*, mercury, quicksilver.

اتماژور etamajhor = ارکان حرب erkyāni-harb, staff, (for état major).

س sin, this is an Arabic letter and is pronounced like the English sharp *s*, and is followed in all words by a soft vowel. It must never be pronounced like *s* as in ‘pleasure’, or is ‘these’, but always sharply as in ‘yes’:

سومک sevmek, to love.

ساعت sā‘at, hour, watch, time, piece.

سلامت selāmet, safety.

سوز seuz, word, saying.

سلطان sultān, -sultan.

ش shin, is always sounded like the English *sh*.

خشش bakhshīsh, a present in money.

بesh, five.

ایش ish, work, business, service, occupation.

شان shān, honour.

شهر shehir, city, town, lunar month.

شراب sharāb, sharūb, wine.

ص sad, this is an Arabic letter and is pronounced in Turkish as sharp *s*. It indicates a hard vowel:

صومق sormaq, to ask.

صبر sabr, patience.

صبح sabāh, morning, tomorrow.

صادق sādiq, true, truthful, faithful.

صومصق susmaq, to be silent, to hold one’s tongue.

صومص sus, hold your tongue!

ض dad, this is a peculiarly hard Arabic letter, and is only used in Arabic words. In Turkish it is generally pronounced as *z*:

ضیافت ziyāfet, banquet, feast.

ضرر zarar, harm, damage, injury.

**صabit** zābit, officer, magistrate.

**راضى** rāzī, content, satisfied, well pleased.

Sometimes it has the sound of *d*:

**قاضى** qādi, a judge.

**صال** dāll, one who is in error.

**ضاجرت** dajret, sorrow, chagrin.

**ط** *ti*, This is an arabic letter and is pronounced in Turkish as a hard *t* or *d*, as:

**طاش** tash, stone.

**طوب** top, gun, cannon, ball, lump.

**خط** khatt, writing, handwriting, line, an autograph command of the sultan **خط عمايون** *khatti-hu-māyūn* the Imperial autograph command.

**وطمق** tutmaq, to hold, catch, lay hold of.

**طاورانمق**, **طاورانمق** davranmaq, to start into a posture of defence or vigilance.

**طاغ** dagh, mountain.

**طار** dar, narrow.

**طريق** durmaq, to stop, halt, stay, remain.

**طغرى** doghru, straight, upright, true, correct.

**ظ** *zi*, this letter is used in arabic words only, and is pronounced as *z*.

**ظاهر** zāhir, visible, apparent.

**ظلم** zulm, zulum, injustice, tyranny, oppression.

**ظفر** zafer, victory, success.

**ظريف** zarif, elegant, witty.

**حط** hazz, pleasure, enjoyment.

**ع** *ayn*, This letter, which is used in Arabic words only, has no equivalent in any of the European languages. Its Arabic pronunciation is extremely difficult. The Arabs give to it a very strong guttural sound, but the Turks soften

it to a hiatus. Its correct pronunciation can only be learnt from a native. In the Roman character its place is indicated by an apostrophe; thus:

علم *'ilm*, *'ilim*, knowledge, science.

علت *'illet*, cause, malady, illness.

عمومي *'umūmī*, universal, general.

عزيز *'azīz*, dear, beloved.

عزيمت *'azīmet*, departure.

اعتبار *i'tibār*, esteem.

عافية *'āfiyyet*, health.

غ *ghayn*, This is an Arabic letter and is pronounced in three ways. The Arabs give it the sound of a hard nasalized guttural *g*. It is generally represented by *gh*, thus:

اغلامق *aghlamaq*, to cry.

أغاج *aghaj*, tree.

مخازن *magħaza*, shop, magazine.

In Turkish, when initial it is pronounced, as a hard *g*, thus:

غفلت *gaflet*, negligence, carelessness.

مغفر *magħfir*, whose sins are pardoned.

When medial or final, it is pronounced very softly and sounds much like the letter *w*, thus:

صوغوق *soghug*, *sowug*, cold.

صوغان *sogħan* *sowan*, onion.

طاغوق *tawuq*, fowl.

ف *fē*, sounds exactly like the English *f*, thus:

لطف *lafz*, word.

فرق *farg*, difference.

أفندي *Efendi*, Mr., a gentleman, a Master, Sir, Prince of the blood.

فیل *fil*, elephant.  
خليفة *khalife*, Calif.

ق *qaf*, — is a hard palatal Arabic letter, and corresponds to the English *q* thus:

قرآن *qurān*, the Qurān.  
قرق *qirq*, forty.

قریز *qız*, girl, maiden, virgin.

ق changes into غ in declensions and conjugations  
ك *kaf*, *kef*, — This letter presents more difficulties in reading than any other of the Alphabet. When it is used as the Arabic ك it always sounds like the English *k*, as:

كتاب *kitāb*, book.

حركة *haraket*, motion, movement, conduct.  
اكمال *ekmek*, bread.

When it is used as the Persian گ it has sometimes but not always an additional little stroke to distinguish it, and sounds like *g* in 'get' 'go', as:

گل *gyul*, a rose.

گلمهك *gelmek*, to come.

گيتمك *gitmek*, to go.

When medial or final it is often softened into the English *y*:

اگر *eyer*, if, saddle.

دل *diyil*, not, not only.

اکلنمك *eylenmek*, to amuse one self.

دگنهك *deynek*, stick.

بےك *Bey*, Prince, Lord, Sir.

مےگر *meyer*, unless, and still, and yet.

In the provinces and in central Asia the گ in these and similar words is still pronounced hard, as — *Beg*, *meger*, etc.: In some words the چ *kaf*, *kef*, is pronounced like the

Spanish *ñ* and the English 'ng', in Constantinople this sound is generally softened to a simple 'n':

دەنىز *deñiz*, sea.

تەكىرى *tañri*, vulgar, *tari*, God.

كۈكلەن *gyeunul*, heart.

صەنەرە *soñra*, *sora*, bye and bye, afterwards, after.

In this last case the ڭ is called *sâghir kef*, deaf *kef*, because it conveys a stifled nasal sound. It is pronounced as *ñ* nasal in the French word, Monsieur. It is the sign of the genitive case, and second person singular. — Sometimes it is distinguishad by three dots, but these dots are very rarely used by the Turks either in print or MS. thus:

كتابىڭ *kitâbin*, of the book.

بابانىڭ *babanin*, of the father.

قىنداشىڭ *qardashin*, thy brother.

ل *lâm*, is pronounced like the English *l*, in all words, as:

دال *dal*, branch, twig.

قلىچ، فلىچ *qılıj*, sword.

المق *almaq*, to take.

لۇزمۇم *luzûm*, necessity.

لكن *lakin*, but.

Sometimes this is pronounced as (and mistaken for) *n* when it is preceded by the letter (ن) as:

انکىر *onnar* for *onlar*, they.

كونكىر *gyunner* for *gyunler*, days.

م *mim*, is equivalent to the English *m* as:

مال *mâl*, riches, property.

ملكت *memlekët*, country, town.

مڪرم *mukrim*, kind, courteous, affable.

مكتوب *mektuò*, letter.

ن *nun*, is equivalent to the English *n*, as:  
نے *ne*, what.

Nil نیل, indigo, the river Nile.

نور *nur*, light, radiance.

If ن *n*, is followed by the letter ب *b*, it is pronounced like *m*, thus:

استانبول *istambol*, Constantinople.

تنبیہ *tembih*, a giving orders, a public notice, injunction, proclamation.

انبار *ambar*, granary, storehouse, gun deck in man of war, hold of a ship.

تنبیل *tembel*, lazy.

و *waw*, *wow*, this is an Arabic letter and is sometimes a consonant, and sometimes a vowel. When a consonant it has either the sound of *v* or *w* or a combination of those sounds; thus:

وارمق *vwarmaq*, to arrive, to reach.

واردیر *vwardir*, exists, is, are, there is, there are.

جوار *jivwār*, vicinity, neighbourhood.

اول *evvel*, first, before.

When a vowel in Arabic or Persian words, it always has the sound of *n*, as:

لزوم *luzūm*, necessity.

ممنونیت *memnūniyyet*, pleasure, satisfaction.

ممنوع *memnū‘*, forbidden.

In some Persian words which have been adopted into Turkish it takes the sound of *o* as:

دوستانه *dostūne*, friendly.

خوش *khosh*, agreeable.

ه *he*, this is an Arabic letter, sometimes a vowel and sometimes a consonant. When it is a consonant it has the soft sound of the English 'he', as:

همان *hemān*, *hemēn*, only, just, hardly.

هنر *huner*, art, talent, ability.

When it occurs at the end of words, it is pronounced generally, but not always, as *a* or *e*, thus:

قراءة *qara*, black.

میوه *meyve*, fruit.

جمله *jumle*, all.

In some Persian words, when preceded by a long vowel, the *s* has the value of *h*, thus:

شاه *shah*, king.

راہ *rāh*, road.

اندھہ *endūh*, sorrow.

Many Turkish gerunds, optatives, imperatives, and verbal nouns of the third person end in this vowel *s*, as:

سولہ (verbal noun) *sevilme*, the action of being loved.

سولنج (gerund) *sevilinje*, on being loved.

سولہ (optative) *sevile*, that he may be loved.

ایدہ *ide*, that he may do.

کوڑہ *gyeure*, that he may see.

کیدہ *gide*, that he may go.

The Turks call this letter *s* *he* ایکی کوزلو *iki gyeuzlu* two eyed' on account of its sometimes having two dots, thus *s̄*. This form occurs at the end of Arabic words, and *s* changed in Turkish into *t̄*, as:

دولت for دولۃ *devlet*, Government, Empire, state, kingdom, prosperity, felicity.

غیرت for غیرۃ *gayret*, zeal.

ی *ye*, this Arabic letter may be either a consonant or vowel. When it is a consonant, whether initial, medial, or final, it has the sound of the English *y*, thus:

یوں *yuz*, one hundred.

يۈرۈك *yurek*, heart.  
 ياناق *yanaq*, cheek.  
 بويا *boya*, point, dye.  
 بىيىلە *buyle*, thus, so.  
 بويۇز *boynuz*, horn.  
 ساراي *saray*, palace.  
 هەر شى *her shey*, every thing.  
 چوڭ شى *chog shey*, wonderful!

When ى is a vowel, it is never initial, but is always at the beginning of a word preceded by the letter ئ, as:

ايىدى *idi*, he was.

ايىنە *igne*, needle. When medial, it is always long, in Arabic and Persian words; as:

امير *emir*, Prince, Commander, chief.

بيدار *bidär*, awake, vigilant. When the letter ى occurs at the end of a word it is a short vowel; as:

اري *ari*, bee.

قارى *gari*, woman, wife.

اوي *evi*, his house; the house, acc.

الچى *alchi*, plaster of Paris.

The letter «ى» at the end of some Arabic words is pronounced like *a*, it often has the ئ written over it, and loses its dots, as:

موسى *mūsa*, Moses.

عيسى *īsa*, Jesus.

حق تعالى *haqq-ta'ala*, God, the most high God. When ى is isolated, or as at the end of a word it is often written without the dots.

The letters ئ *elif*, and ئ *he*, are interchangeable in Turkish words and derivations, and are sometimes omitted without any rule being assignable, thus:

ايتهممك، لايتمامك *itmeme*, not to do, make.

The orthography of Arabic and Persian words is fixed, and admits of no variation; but a few Persian words admit of abbreviation by the omission of a vowel, as:

ش sheh, for شا shāh.

پادشه pādsheh, for پادشاه pādishāh.

شاھنشھ shāhinsheh, for شاھنشاه shāhinshāh.

شھنشھ shehinsheh, for شھنشاه shehinshāh, king, emperor.

It is often found that in Turkish words the vowels ئ and ئى are interchanged by different writers, at different times, in different places, and even at one place and time, by the same writer and in the selfsame document, this, as Sir James Redhouse says, is license or inadvertency as:

باشلى bashli, باشلو bashlu.

گلير gelir, گلور gelur.

اري ari, او aru, and so on, words differently written, but in reality the same.

### CHAPTER III.

#### THE DIVISION OF THE TURKISH LETTERS.

All the letters of the Turkish Alphabet are consonants, the four following ئ، و، ئى، ه however sometimes act as vowels. There are hard and soft letters. The hard, are:

ق، خ، غ، ئ، ظ، ط، س، ص، ح، خ، ح، ق  
qaf ghayn, ayn zi ti dad sad khi ha

The soft letters are:

ف، ش، س، ز، ر، د، ن، ئ، ئى، ت، ث، ب، ئ، ب، ئ، ئى  
fe, shin, zin, ze, ri, zal, dal, jim, se, te, be, elif,

ي ه و ن م ل ك  
ye, he, waw, raw, vav, nun, mim, lam, kef, kaf.

Some European grammarians say that the soft letters are only six

ك س ز ت ا

in number, viz. — *kaf*, *kef*, *he*, *sin*, *ze*, *te*, *elif*, — and, that the remaining letters are neutral.

The Alphabet is also divided into dotted معاجمه *mu'jeme*, and undotted letters مهمله *muhmele*.

It is further divided into two classes, solar and lunar, the solar letters so called because the Arabic word شمس *shems* ‘sun’ begins with one of them, they are 14 in number, viz.

ت ث د ذ ر ز س ش ص ط ظ ل ن  
*nun*, *lam*, *zi*, *ti*, *dad*, *sad*, *shin*, *sin*, *ze*, *ri*, *zal*, *dal*, *se*, *te*.

Lunar letters are so named, become the Arabic word قمر *qamar* ‘moon’, begins with one of them. These are also 14 in number:

م ك ف ق غ ع خ ح ج ز ب ا  
*mim*, *kaf*, *kef*, *qaf*, *fe*, *ghayn*, *cayn*, *khi*, *ha*, *jim*, *be*, *elif*.

ي ه و ن  
ye, he, waw, raw, vav.

#### THE PRONUNCIATION OF THE ARABIC ARTICLE.

When an Arabic word begins with a solar letter and has the Arabic article ال *el* ‘the’ before it, the ل *lam* of the article is dropped in pronunciation, and its suppression is compensated by pronouncing the solar letter as double. This is indicated by placing teshdid (-) over it, هارون er-reshid — بعد السلام *bād es-selām*, after salutation. — But when a lunar letter follows ال *el*, the

ل of the article is pronounced, and *teshidid* (-) is not required as الامير *el-emir*, the Prince, الاخير *el-akhir*, the last.

## THE TURKISH LAWS OF EUPHONY.

§ 1. The orthography of Arabic and Persian words is fixed; it is only in Turkish words and foreign words used in Turkish, that the rules relating to hard and soft letters are operative. The chief point in the beautiful system of Turkish euphony, is that according as a hard or soft sound predominates in a Turkish word all the letters and sounds of any grammatical addition thereto (derivative, declensional, or conjugational) must be of the same class, that is, hard or soft:

كوزلuk *gyuzluk*, spectacles, an eye-glass; root word كوز gyuz eye (soft) so, لك *luk* (with soft ل, not لق *luq* with hard ق).

كزمهk *gezmek*, to walk about; root كز *gez* (soft), so مك *mek*. قازمق *qazmaq*, to dig; root قاز *qaz* (hard), so مق *mag* with hard ق.

ا د ن د ز ز

§ 2. The following seven letters *elif*, *dal*, *zel*, *ri*, *zi*, *zhi*,

و

*waw*, *vaw*, *vav*, are joined to their antecedent letters only, and never to the following letter, nor to one another:

أوزره *uzere*, upon, by, according to.

أوزم *uzum*, grape, grapes.

وار *var*, *vvar*, existing.

ييف *yog*, no, non existent.

اردو *ordu*, camp.

## CHAPTER IV.

THE VOWEL POINTS حركت *hareket*, LIT.: MOVEMENT,  
PL.: حركات *harekyāt*.

The vowel points are rarely written in Turkish, except in devotional, and children's books. They are supposed to be known. We will treat of seven Arabic vowel points used by the Turks, which are the most important. They are the following.

(=) اوستون، اوستن *ustun*.

(-) اسرة *esere*.

(±) اوترو، اوتروى، اوترى *uturu*.

(\*) تشدید *teshdīd*.

(+) مد *medd-elif*.

(°) همزة *hemze-elif*.

(°) جزم *jezm*.

(±) ابکى، اوستون، اوستن *iki-ustun*.

(-) اسرة *iki-esere*.

(=) اوستون، اوستن *ustun*, is a short diagonal stroke, from the right hand downwards towards the left which whenever placed over a hard consonant is to be pronounced as *a*:

ح *ha*, in مَحَبَّة *mahabət*, love.

in يَرْاق *yapraq*, leaf.

When the same vowel point is placed over a soft consonant it is pronounced as *ɛ*:

ب *be* in مَحَبَّة *mahabət*, love.

أَمْل *emel*, desire, wish.

(-) اسرة *esere*, placed under a hard consonant gives to it the sound of *ɛ*, in girl:

خ *khi*, but if it is placed under a soft con-

sonant it gives the sound of *i* in *did*:  
ج Jim.

ج استقامت *istiqāmet*, rectitude, integrity, uprightness.  
جليل *jelīl*, grand, great.

These Arabic vowel points are sometimes doubled when used with the final letters of Arabic words and are then respectively pronounced (ا) *an*, *en*, (ي) *in*, (ن) *un*.

In this case the word is taken adverbially:

محضًا *makhsūsan*, expressly, intentionally.

لطفاً *lutfan*, as a favour, as a kindness.

لطفاً وكما *lutfan ve keremen*, graciously and generously.

The Turks nearly always omit these double signs from the Arabic words they use.

(-) تشدید *teshdīd*, doubles the letter over which it is placed:

جنت *jennet*, Paradise.

سر *sirr*, secret.

حد *hadd*, limit, boundary.

(-) مدّ-إليف, is placed over the إ *elif* giving it a long sound.

The Arabs employ this sign to obviate the somewhat cumbrous use of two elifs, as:

أو *āv*, the chase.

أت *āt*, horse.

آي *āy*, moon, mouth.

(ئ) همزة-إليف, expresses a soft, or hiatus, and is placed over, under, or by the side of إ *elif*; thus:

مامور *me'mūr*, an official.

When it is placed over the ي *ye*, it has no sound; the ي then loses its two dots, thus:

دائماً *dā'imā*, always.

دائر *dā'ir*, concerning, about.

When it is placed at the end of a word ending in a vowel, the (ء) *hemze* is pronounced like *i* thus:

نَتْيَاجَةٌ كَلَامٌ *netije-i-kelām*, in short.

خَلَاصَةٌ كَلَامٌ *khulāsa-i-kelām*, in fine, to sum up all.

When the (ء) *hemze* is placed over the ، *waw* *vaw*, it has no sound, thus:

سُؤَالٌ *su'āl*, question, an asking.

مُؤْمِنِينَ *mū'minīn*, the faithful, true believers.

(ء) *jezm*, indicate that the letter over which it is placed has no vowel immediately following:

يَوْمَ الْدِينِ *yevmu-d-dīn*,

يَوْمَ الْقِيَامَ *yevmu-l-qiyām*, The day of judgment.

يَوْمَ الْحِسَابِ *yevmu-l-hisāb*,

يَوْمَ السُّؤَالِ *yevmu-s-su'āl*,

## CHAPTER V.

### THE THREE ARABIC VOWELS MENTIONED IN THE FOURTH CHAPTER.

اوستون *ustun*.

اسرة *esere*.

اوترور *uturu*.

Are not sufficient to express or represent all the vowels used in Turkish, they afford no means of distinguishing between the hard and soft vowels. The hard vowels are:

*a* قانماق *qanamaq*, to bleed.

قناند *qanad*, a wing.

*i* قزيل *qızıl*, red; this is nearly the English *i* in 'girl', 'fir', 'sir', etc.

*o* قول *qol*, arm, a patrol, as:  
 فرقيل *qaraqol*,  
 قراخول *garaghul*,  
 قراول *qaraol*, } guard of several soldiers or  
 policemen.

*u* قوشاتماق *qushatmaq*, to surround, to wind round the waist.  
 قوشاق *qushaq*, sash, shawl or belt worn round the waist.  
 قوش *qush*, bird.

The soft vowels are:

*ə* كل *gel*, come (imperative).  
 كلماك *gelmek*, to come, to arrive.

*i* ايکى *iki*, two.

*u* ايكندى *ikindi*, prayer time in the middle of the afternoon.

*eu* as in the French word 'recoil', recoil.  
 كولكە *gyulge*, shadow.  
 كولشىمك *gyulesmek*, to wrestle.  
 كوزل *gyuzel*, pretty, nice.  
 كولك *gyulmek*, to laugh, to smile.

*eu* as in the French word 'feuille', leaf, thus:  
 كويپە *kyupe*, *keupe*, ear-ring.  
 كويپرى *kyupru*, *keupru*, bridge.  
 كېپك *kyupek*, *keupek*, dog.

The last two sounds have no equivalent in English; each of these classes of vowels should always accompany its own class of consonants.

## CHAPTER VI.

### ETYMOLOGY.

#### *The noun.*

There is no definite article in Turkish. An indefinite *bir*, a, an, one, is sometimes employed, but the Arabic ar-

ticle چىل el is used in Arabic phrases introduced into Turkish, thus:

ضياء الشمس ziyā'u-sh-shems, the light of the sun.

دابة الأرض dabbetu-l-arz, the beast of the earth.

There is no gender in Turkish. Beings of different sexes have separate appellations, thus:

ادم adam, man.

أغلان oghlan, boy.

اركك erkek, male.

قارى qari, woman.

والدة vâlide, انا ana, mother.

If the female of an animal has not a special name, such as:

اينك inek, cow.

قسراع qisraq, mare: the sex is shown by prefixing the word, ديشى dishi 'she', thus:

ديشى قويون dishi-qoyun, ewe.

ديشى كبک dishi-geyik, hind, etc.

When the noun relates to human beings ديشى dishi is not used; the word قىز qiz, 'girl' or قارى qari, 'woman' taking its place; thus:

قارى اشاجى qari-ashji, woman-cook.

قىز حذمتاجى qiz-khizmetji, maid-servant.

Turkish nouns have two numbers, مفرد mufred, singular, and جمع jem' plural. Properly speaking there is no declension, as the noun never changes, but suffixes or prepositions (by some called postpositions) six in number are added to the noun whether singular or plural. The plural is always formed by adding the syllable لر lar to the end of words the dominant sound of which is hard, and لر ler to those where it is soft:

قۇنداشلار { qarindashlar, *qardashlar*, brothers.  
 يازار { يازار yazar, he writes, يازارلار yazarlar, they write.  
 پدر { پدر peder, father, پدرلر pederler, fathers.  
 كىيدىر { كىيدىر gider, he goes, كىيدىرلر giderler, they go.

The six variations of case are named:

مۇجىد mujerred, nominative.

اصادىھ izâfe, genitive.

مەفعۇل الىيھ mefiûl ileyh, dative.

مەفعۇل فيھ mefiûl fih, locative.

مەفعۇل بە mefiûl bih, accusative.

مەفعۇل منه mefiûl minh, ablative.

The vocative in Turkish is the nominative expressed either by the tone of the voice, or by placing an interjection before it, as:

او av, or او ey av, O chase!

## CHAPTER VII

### FIRST DECLENSION.

Words which end with a consonant, and the dominant syllable of which is hard.

Singular: مفرد mufred.

nom. قان qan, blood.

gen. قان - ك qan-in, of the blood.

dat. قان - أ qan-a, to the blood.

acc. قان - ئى qan-i, the blood.

loc. قان - دا qan-da, in, at, on the blood.

abl. قان - دن qan-dan, from the blood.

Plural: جمع jemu.

nom. قان - لر qan-lar, bloods.

gen. قان - لرک *qan-lar-in*, of bloods.  
 dat. قان - لرہ *qan-lar-a*, to bloods.  
 acc. قان - لری *qan-lar-i*, bloods.  
 loc. قان - لردہ *qan-lar-da*, in, at, on bloods.  
 abl. قان - لردن *qan-lar-dan*, from bloods.

Sing. مفرد *mufred*.

nom. کتاب *kitāb*, book.  
 gen. کتاب - ک *kitāb-in*, of the book.  
 dat. کتاب - ا *kitāb-a*, to the book.  
 acc. کتاب - ی *kitāb-i*, the book.  
 loc. کتاب - د *kitāb-da*, in, at, on the book.  
 abl. کتاب - دن *kitāb-dan*, from the book.

Plur. جمع *jemu*.

nom. کتاب - لر *kitāb-lar*, books.  
 gen. کتاب - لرک *kitāb-lar-in*, of the books.  
 dat. کتاب - لرہ *kitāb-lar-a*, to the books.  
 acc. کتاب - لری *kitāb-lar-i*, the books.  
 loc. کتاب - لردہ *kitāb-lar-da*, in, at, on the books.  
 abl. کتاب - لردن *kitāb-lar-dan*, from the books.

Sing. مفرد *mufred*.

nom. حمام *hammām*, *hamam*, bath.  
 gen. حمام - ک *hammām-in*, » of the bath.  
 dat. حمام - ا *hammām-a*, » to the bath.  
 acc. حمام - ی *hammām-i*, » the bath.  
 loc. حمام - د *hammām-da*, » in, at, on the bath.  
 abl. حمام - دن *hammām-dan*, » from the bath.

Plur. جمع *jemu*.

nom. حمام - لر *hammām-lar*, *hamam-lar*, baths.  
 gen. حمام - لرک *hammām-lar-in*, » of the baths.

dat. حمام - لرہ hammām-lar-a, *hamam-lar-a*, to the baths.  
 acc. حمام - لری hammām-lar-i, » the baths.  
 loc. حمام - لرہ hammām-lar-da, » in, at, on the baths.  
 abl. حمام - لردن hammām-lar-dan, » from the baths.

Sing. مفرد *mufred*.

nom. اوچ oq, arrow.  
 gen. اوچ - ک oq-un, of the arrow.  
 dat. اوچ - لرہ oq-a, to the arrow.  
 acc. اوچ - ی oq-u, the arrow  
 loc. اوچ - ده oq da, in, at, on the arrow.  
 abl. اوچ - دن oq-dan, from the arrow.

Plur. جمع *jem'*.

nom. اوچ - لرہ oq-lar, arrows.  
 gen. اوچ - لرک oq-lar-in, of the arrows.  
 dat. اوچ - لرہ oq-lar-a, to the arrows.  
 acc. اوچ - لری oq-lar-i, the arrows.  
 loc. اوچ - لرہ oq-lar-da, in, at, on the arrows.  
 abl. اوچ - لردن oq-lar-dan, from the arrows.

Words which end with a consonant, and the last syllable of which is soft.

Sing. مفرد *mufred*.

nom. مكتب mekteb, school.  
 gen. مكتب - ک mekteb-in, of the school.  
 dat. مكتب - لرہ mekteb-e, to the school.  
 acc. مكتب - ی mekteb-i, the school.  
 loc. مكتب - ده mekteb-de, in, at, on the school.  
 abl. مكتب - دن mekteb-den, from the school.

Plur. جمع *jem'*.

nom. مكتب - لرہ mekteb-ler, schools.

gen. مكتب - لر mekteb-ler-in, of the schools.  
 dat. مكتب - لر mekteb-ler-e, to the schools.  
 acc. مكتب - لرى mekteb-ler-i, the schools.  
 loc. مكتب - لرde mekteb-ler-de, in, at, on the schools.  
 abl. مكتب - لرden mekteb-ler-den, from the schools.

Sing. مفرد mufred.

nom. توتون - توتون tutun, tobacco.  
 gen. توتون - ك tutun-un, of the tobacco.  
 dat. توتون - ئ tutun-e, to the tobacco.  
 acc. توتون - ي tutun-i, the tobacco.  
 loc. توتون - د tutun-de, in, at, on the tobacco.  
 abl. توتون - دن tutun-den, from the tobacco.

Plur. جمع jemi'.

nom. توتون - لر توتون - لر tutun-ler, tobaccos.  
 gen. توتون - لر مكتب - لر mekteb-ler-in, of the tobaccos.  
 dat. توتون - لر توتون - لر mekteb-ler-e, to the tobaccos.  
 acc. توتون - لرى توتون - لرى mekteb-ler-i, the tobaccos.  
 loc. توتون - لرde توتون - لرde mekteb-ler-de, in, at, on the  
tobaccos.  
 abl. توتون - لرden توتون - لرden mekteb-ler-den, from the tobaccos.

Sing. مفرد mufred.

nom. كل gyul, rose.  
 gen. ك - ك gyul-un, of the rose.  
 dat. ئ - ك gyul-e, to the rose.  
 acc. ك - ي gyul-u, the rose.  
 loc. د - ك gyul-de, in, at, on the rose.  
 abl. دن - ك gyul-den, from the rose.

Plur. جمع jemi'.

nom. كل - لر ك gyul-ler, roses.

gen. كـ - لـكـ *gyul-ler-in*, of the roses.  
 dat. كـ - لـهـ *gyul-ler-e*, to the roses.  
 acc. كـ - لـيـ *gyul-ler-i*, the roses.  
 loc. كـ - لـهـهـ *gyul-ler-de*, in, at, on the roses.  
 abl. كـ - لـهـنـ *gyul-ler-den*, from the roses.

## SECOND DECLENSION.

*Nouns which end in a vowel.*

These take نـ in the genitive, and يـ in the dative and accusative to support the vowel of the suffix, which is hard or soft according to the rules of euphony; examples of hard vowels.

Sing. مفرد *mufred.*

nom. اوطة *oda*, room.  
 gen. اوطة - نـكـ *oda-n-in*, of the room.  
 dat. اوطة - يـهـ *oda-y-a*, to the room.  
 acc. اوطة - يـيـ *oda-y-i*, the room.  
 loc. اوطة - دـهـ *oda-da*, in, at, on the room.  
 abl. اوطة - دـنـ *oda-dan*, from the room.

Plur. جمع *jem'.*

nom. اوطة - لـرـ *oda-lar*, rooms.  
 gen. اوطة - لـكـ *oda-lar-in*, of the rooms.  
 dat. اوطة - لـهـ *oda-lar-a*, to the rooms.  
 acc. اوطة - لـيـ *oda-lar-i*, the rooms.  
 loc. اوطة - لـهـهـ *oda-lar-da*, in, at, on the rooms.  
 abl. اوطة - لـهـنـ *oda-lar-dan*, from the rooms.

Sing. مفرد *mufred.*

nom. المـا *elma*, apple.  
 gen. المـا - نـكـ *elma-n-in*, of the apple.

dat. الما - يه elma-y-a, to the apple.

acc. الما - يى elma-y-i, the apple.

loc. الما - ده elma-da, in, at, on the apple.

abl. الما - دن elma-dan, from the apple.

Plur. جمع *jem'*.

nom. الما - لر elma-lar, apples.

gen. الما - لرك elma-lar-in, of the apples.

dat. الما - لره elma-lar-a, to the apples.

acc. الما - لرى elma-lar-i, the apples.

loc. الما - لرده elma-lar-da, in, at, on the apples.

abl. الما - لردن elma-lar-dan, from the apples.

Sing. مفرد *mufred*.

nom. قورقو qorqu, fear, fright.

gen. قورقو - نك qorqu-nun, of the fear, fright.

dat. قورقو - يه qorqu-y-a, to the fear, fright.

acc. قورقو - يى qorqu-y-u, the fear, fright.

loc. قورقو - ده qorqu-da, in, at, on the fear, fright.

abl. قورقو - دن qorqu-dan, from the fear, fright.

Plur. جمع *jem'*.

nom. قورقو - لر qorqu-lar, fears, frights.

gen. قورقو - لرك qorqu-lar-in, of the fears, frights.

dat. قورقو - لره qorqu-lar-a, to the fears, frights.

acc. قورقو - لرى qorqu-lar-i, the fears, frights.

loc. قورقو - لرده qorqu-lar-da, in, at, on the fears, frights.

abl. قورقو - لردن qorqu-lar-dan, from the fears, frights.

The noun صو *su*, water irregularly forms its genitive as صويون *suyun*. This is almost the only exception, or irregularity in the language. The noun قپۇ *qapu*, 'door', or 'gate' is pronounced either *qapu*, or *qapi*, thus:

أچ قېرىشى قپۇ *qapu-yu*, or *qapi-y-i*, *ach*, open the door.

قپۇمىنى قپا قپۇ *qapu-yu*, or *qapi-y-i*, *qapa*, shut the door.

Nouns which end in a vowel and have the last syllable soft:

Sing. مفرد *mufred.*

- nom. کدی *kedi*, cat.
- gen. کدینک *kedi-n-in*, of the cat.
- dat. کدی‌یه *kedi-y-e*, to the eat.
- acc. کدی‌یی *kedi-y-i*, the cat.
- loc. کدیده *kedi-de*, in, at, on the cat.
- abl. کدیدن *kedi-den*, from the cat.

Plur. جمع *jemi.*

- nom. کدی - لر *kedi-ler*, cats.
- gen. کدی - لرک *kedi-ler-in*, of the cats.
- dat. کدی - لرے *kedi-ler-e*, to the cats.
- acc. کدی - نری *kedi-ler-i*, the cats.
- loc. کدی - لردہ *kedi-ler-de*, in, at, on the cats.
- abl. کدی - لردن *kedi-ler-den*, from the cats.

Singulars ending in the letter *s* do not join that letter to the sign of the plural in writing, thus:

- sing. سرکه *sirke*, vinegar.
- plur. سرکه لر *sirke-ler*, vinegars.
- sing. اطہ *ada*, island.
- plur. اطہ لر *ada-lar*, islands.
- sing. پیادہ *piyāde*, infantry soldier.
- plur. پیادہ لر *piyāde-ler*, soldiers.
- sing. اسکمله *iskemle*, chair.
- plur. اسکمله لر *iskemle-ler*, chairs.
- sing. باغچہ *baghcha*, garden.
- plur. باغچہ لر *baghcha-lar*, gardens.
- sing. اقچہ *aqcha*, money, coin, cash.
- plur. اقچہ لر *aqcha-lar*, moneys, coins.
- sing. قهوه *qahve*, coffee.

plur. قهود لر *qahve-ler*, coffees.

sing. شيشه *shishe*, bottle.

plur. شيشه لر *shishe-ler*, bottles.

sing. كياجه *geje*, night.

plur. كياجه لر *geje-ler*, nights.

§ 1. ق *qaf*, change to غ *ghayn* in the genitive, dative, and accusative singular:

Sing. مفرد *mufred*.

nom. طاوق *tawuq*, fowl, hen.

gen. طاوشك *tawugh-un*, of the fowl, hen.

dat. طاوغه *tawugh-a*, to the fowl, hen.

acc. طاوخي *tawugh-u*, the fowl, hen.

Likewise euphony requires that all singulars, terminating in Arabic ك *kef*, should soften that letter into Turkish ك *y*, ي sound, in the gen., dat. and acc.:

Sing. مفرد *mufred*.

nom. اكمك *ekmek*, bread.

gen. اكمكك *ekmey-in*, of the bread.

dat. اكمكه *ekmey-e*, to the bread.

acc. def. اكمكي *ekmey-i*, the bread

This law of euphony holds good in the verbs that end with ق and ك.

These rules of euphony do not apply to Arabic and Persian substantives.

Monosyllabic words are exceptions to the above rules:

nom. طوق *tog*, full, satiated.

gen. طوقك *tog-un* » »

nom. خلق *khalq*, people.

gen. خلقك *khalq-in*, of the people.

nom. حق *haqq*, truth.

gen. حقك *haqq-in*, of the truth.

حقىز وار *haqqiniz var*, the truth, right, justice is on your side; you are right, طوق *toq*, is Turkish; خلق *khalq* and حق *haqq*, are Arabic.

§ 2. The following are some of the nouns that end in ق and ك.

طپراق *topraq*, earth, territory.

صيچاق *sijaq*, heat, warmth.

طبق *tabaq*, plate. قيمق *qaymag*, cream.

باجق *bajaq*, leg, thigh.

أياق *ayaq*, foot. بالق *baliq*, fish.

فندق *findiq*, nut. قاشق *qashiq*, spoon.

طغرولق *doghruluq*, uprightness. يغمورلۇق *yaghmurluq*, a cloak for rainy weather.

بورك	<i>burek</i> , pastry.	دودك	<i>duduk</i> , flute.
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کورك	<i>kyurek</i> oar.	يوزك	<i>yuzuk</i> , ring.
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چىلەك	<i>chilek</i> , strawberry.	بلازك	<i>bilezik</i> , bracelet.
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تفنڭ	<i>tufenk</i> , <i>tufek</i> , musket.	اړك, اړېك	<i>erik</i> , plum.
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adjec- tives.	{ بىيوك <i>buyuk</i> , large. كۈچك <i>kuchuk</i> , small.	اړكك	<i>erkek</i> , male, man. اوردك	<i>eurdek</i> , duck.
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§ 3. Most Turkish nouns, not all, ending in ت *te*, soften this into د *dal* before a suffix beginning with a vowel:

Sing. مفرد *mufred*.

nom. قورت *qurt*, wolf

gen. قوردىك *qurd-un*, of the wolf.

dat. قوردى *qurd-a*, to the wolf.

acc. قوردى *qurd-u*, the wolf.

The ت is retained before a consonant, or in a separate word:

loc. قورتدا *qurt-da*, in at, by, on the wolf.

abl. قورتدىن *qurt-dan*, from the wolf.

Sing. مفرد *mufred.*

nom. ات *at*, horse.

gen. اتك *at-in*, of the horse.

dat. اتد *at-da*, to the horse.

acc. اتنى *at-i*, the horse.

In such cases the ئ of the suffix takes the sound of the ئ *te* of the root:

*qurt-ta, qurt-tan, at-ta, at-tan.*

## CHAPTER VIII.

ADJECTIVE *sifat*, PLUR. صفت *sifāt*.

The Turkish adjective is unchangeable, having neither gender, number, case, nor degrees of comparison; it always precedes the substantive it qualifies:

بیوک ادم *biyuk adam*, great man.

بیوک ادملىر *biyuk adamlar*, great men.

قویل قیز، قرقىز *gyuzel qız, qızlar*, handsome girl.

قویل قیزلىر، قرقىزلىر *gyuzel qızlar, qızlılar*, handsome girls.

قویل قارىي *gyuzel qari*, handsome woman.

قویل قارىيلر *gyuzel qarilar*, handsome women.

ایي کتاب *īyi kitāb*, good book.

ایي کتابلىر *īyi kitāblar*, good books.

بیاض مندىيل *beyaz mendil*, white handkerchief.

بیاض مندىيللار *beyaz mendiller*, white handkerchiefs.

اینچه كاغذ *inje kyaghet*, thin paper.

اینچه كاغذلىر *inje kyaghetler*, thin papers.

كنج قیز، قرقىز *genj qız, qızlar*, young girl.

كنج قیزلىر، قرقىزلىر *genj qızlılar*, young girls.

اجى سوز *aji suz*, bitter word.

اجى سوزلىر *aji suzler*, bitter words.

قۇزى قۇزى *qara gyuz*, black eye.  
 قۇزى قۇزى *qara gyuzler*, black eyes.  
 كۈزلى بىياصىن ئىتلەر *gyuzel beyaz atlar*, handsome white horses.  
 كۈچۈك ئىنەكلەر *kuchuk inekler*, small cows.

After the numerals and other adjectives expressing plurality the substantive is in the singular:

اىكى اوغلان *iki oghlan*, two boys.  
 فاچ ادم *qach adam*, how many men?  
 بىش فېز، فېز *besh qız*, five girls.  
 اوچ ات *uch at*, three horses.  
 چوچ او *choq ev*, many houses.  
 النى نفر *alti nefer*, six soldiers.

Arabic and Persian adjectives used in Turkish are sometimes placed after their substantives an (=) *esere* being used to join the two together:

قرآن شريف *qurân-i-sherîf*, the sacred Quoran.  
 خط همایون *khatt-i-humâyûn*, { the Imperial edict.  
 اراده شاهانه *ârade-i-shâhane*, the handwriting of the Sultan.  
 مردان بىرك *merdân-i-buzurg*, great men.  
 عملهای نیک *amelhâ-yi-nik*, good works.

## CHAPTER IX.

### THE NUMERALS، أسماء العدد *esmâ-ul-âded*.

In Turkish there are 5 sorts of numerals: The cardinal, ordinal, distributive, fractional and indefinite. Arabic and Persian numerals cardinal and ordinal are also used in Turkish.

The simple cardinal numeral adjectives are:

١	بىز bir, one.	٧.	يىكمى yiyirmi, yirmi, twenty.
٢	اىكى iki, two.	٨.	يىكمى يىيرمى bir iki, twenty one.
٣	اوح uch, three.	٩.	اوتوز otuz, thirty.
٤	دورت deurt, four.	١٠.	دقق qirq, forty.
٥	بesh besh, five.	١١.	اللى elli, fifty.
٦	التى alti, six.	١٢.	النتمش altmish, sixty.
٧	بىدى yedi, seven.	١٣.	تەتمىش yetmish, seventy.
٨	سەكز sekiz, eight.	١٤.	سەكسان seksan, eighty.
٩	طۇغۇز doquz, nine.	١٥.	دەقسان dogsan, ninety.
١٠	اون on, ten.	١٦.	بۈز yuz, a hundred.
١١	اون بىز on bir, eleven.	١٧.	بىن bin, a thousand.
١٢	اون اىكى on iki, twelve.		

The words بوك *yuk*, a hundred thousand, and ملىيون *milyon*, a million, are also used in Turkish, but they are not real numerals, they are names of aggregate, and require the numerals before them:

اوح بوك *uch yuk*, three hundred thousand.  
اون ملىيون *on milyon*, ten millions.

§ 1. When the Turks wish to express a multiple of بۈز بىك *yuz bin*, a hundred thousand, if they do not use the words ملىيون *milyon* and بوك *yuk*, they employ the simple or compound number of such multiple, and then insert the word كەرە *kerre*, 'times' before the word دۈز سەك *yuz bin*, a hundred thousand:

النى كەرە بۈز بىك *alti kerre yuz bin*, six times one hundred thousand = 600,000.

بesh سەكسان دورت كەرە بۈز بىك *besh yuz seksen deurt kerre yuz bin*, five hundred eighty four times one thousand = 584,000.

§ 2. The digits from 1-10 with their compound numbers are written as in English from left to right:

I,1 - 7,2 - 14,3 - f,4 - o,5 - 4,6 - v,7 - A,8 - 9,9 - I,10 - lo,15 -  
17,22 - lv,170 - 171,2209 - Av4f,8764 etc.

§ 3. Ordinal numbers are formed by adding to the cardinal numbers the particle *nj* نجی and placing an *esere* under the consonant of the cardinal:

بِرْنَجِيٌّ	<i>birinji</i> , first.	أُوتُزُونَجِيٌّ	<i>utuzunju</i> , thirtieth.
اوْنَاجِيٌّ	<i>onunju</i> , tenth.	بِوْزُونَجِيٌّ	<i>yuzunju</i> , hundredth.

Numerals ending with the letter *ى* when joined to the same termination suppress the *ى*:

اپنے اسکی ناجی *ikinji*. instead of *iki inji*, second.

التناجي *altinji*, sixth. يلنجي *yèdinji*, seventh.  
الناجي *ellinji*, fiftieth.

The cardinal number تِسْعَة *deurt*, fourth, when joined to the same termination changes the final تِ *te*, into دِ *dal*, thus :

دورت *deurt*, four, دوردنجی *deurdunju*, fourth.

دۇردىنجى الى deurdunju alay, the fourth Regiment.

طابور دردنجه، deurdunju tabur, the fourth Battalion.

دۇردىنجى بىلوك *deurdunju buluk*, the 4<sup>th</sup> Squadron (horse).

سک سکر بوز طعسان بش سنهسى bin sekiz yuz dogsan besh senesi, one thousand eight hundred and ninety five 1895.

§ 4. The Turkish interrogative cardinal numeral **فاح** *qach*, 'how many?' 'how much?' is used as a substantive when asking the time, the hour, or the price of any thing:

فاج ديديلر qach dediler, how many did they say?  
ساعت فاحه كلدى sā'at qacha geldi? to how much has the

قاحه صاتيورسن *qacha satiyorsun*, at how much art thou  
selling (it then)? i. e. how much is it?

**ایک فاجی در** *ayin qach dir*, the how manyeth of the month is it? i. e. what is the day of the month?

### § 5. DISTRIBUTIVE NUMBERS.

In Turkish the distributive numbers are formed by adding , to the cardinals when they end in a consonant:

**بىرەز بىرەز** *birer birer*, one by one.

**بىرەز بىرەز** *birer*, one each, one a piece, one to each.

**اۋۇزۇز اۋۇزۇز** *otuzer*, thirty each, thirty a piece.

**شەر** *sher*, is added to the cardinal numbers which end in a vowel:

**ابىكىشىر ايكىشىر** *ikisher ikisher*, two by two.

**انكىشىر** *ikisher*, two each, two a piece.

**بىدىشىر** *yedisher*, seven a piece.

**تۈرىمىشىر** *yiyirmisher*, yirmisher, twenty each.

**اللىشىر** *ellisher*, fifty each, a piece.

**انكىشىر بوز** *ikisher yuz*, two hundred each, a piece.

**بىدىشىر بوز اۋۇزۇز بىرەز** *yedisher yuz otuz birer*, seven hundred and thirty one each, 731 a piece.

**دۇرت دۇرەت** *deurt*, ‘four’, changes its final ئ *te* into ئ *dal*:

**دۇرەت دۇرەت دۇرەر دۇرەر** *deurder*, four a piece.

§ 6. There are two special adjectives and one substantive in Turkish to express ‘half’. The adjective **بارم** *yarim*, and the substantive **بارى** *yari*, are used to express the half of a definite whole:

**بارم شەفتالىو** *yarim sheftali*, half a peach.

**بارم الما** *yarim elma*, half an apple.

**بارم حصە** *yarim hissa*, half a portion.

**آرمۇدىن يارىسى** *armudun yarisi*, the half of the pear.

**حىسانىن يارىسى** *hissanin yarisi*, the half of the portion.

The other adjective **بوجوق** *buchuq* is never used alone, but always after some whole number:

. اوج بوجوق ارمود *uch buchuq armud*, three pears and a half.  
 دورت بوجوق کون *deurt buchuq gyun*, 4 days and a half.  
 يدى بوجوق الاي *yedi buchuq alay*, 7 Regiments and a half.  
 ايکى بوجوق طابير *iki buchuq tabur*, 2 Battalions and a half.  
 چاريك *chäryek, cheyrek*, a quarter of an hour, a fourth part.  
 دورت چاريك كچدى *deurt cheyrek gechi*,  $\frac{1}{4}$  past 4 o'clock.  
 سلعت اوجه چاريك وار *sä'at uche cheyrek var*, a quarter to three o'clock, and so on.

§ 7. Fractional numbers in Turkish are very simple. The denominator is put in the locative, and is followed by the numerator.

أوجده بير *uchde bir*, in three (parts) one, i.e.  $\frac{1}{3}$  one third.  
 انتيده ايکى *altida iki*, in six (parts) two, i.e.  $\frac{2}{6}$  two sixths.

§ 8. Arabic fractional numbers are used in Turkish up to ten. Except the word *nisf*, a half, the half, they are all of the form of the pattern word *ful*:

ثلث <i>suls, sulus</i> , a third.	سبع <i>subi</i> , a seventh.
ربع <i>rubi</i> , a fourth.	ثمن <i>sunni</i> , an eighth.
خمس <i>khums</i> , a fifth.	تسع <i>tusi</i> , a ninth.
سدس <i>suds</i> , a sixth.	عشر <i>ushr, ushur</i> , a tenth.

The dual of *ثلث* is *sulsan*, two thirds.

For all the others a Turkish numerator is used:

ابكى خمس <i>iki khums</i> , $\frac{2}{5}$ , two-fifths.
أوج ربع <i>uch rubi</i> , $\frac{3}{4}$ , three-fourths.

بش قسم *besh tusi*,  $\frac{5}{9}$ , five-ninths.

When a whole number and a fraction other than 'one half' has to be expressed, Turkish or Arabic fractions are used, the conjunction *, var, vaw, wav*, 'and', or the preposition *ile*, 'with', being introduced between the whole and the fraction:

ایکی *iki* ایله بِر ربع *bir rübü.*} Two and one fourth.  
 ایکنی *iki* و بِر ربع *bir rübü.*} ایکنی و بِر ربع  
 بش ایله *besh* بِر سُدْس *bir suds.*} five and one sixth.  
 بش و بِر سُدْس *besh ve bir suds.*} بش و بِر سُدْس

When the Turkish fraction is used, the numeral *bir*, one, in the genitive case is placed before the fraction:

سکز ایله بِر بِدیلہ اوچی *sekiz ile birin yedide uchu*, eight, and three-sevenths of one.

ایکی ایله بِر بِتیلہ اوچی *iki ile birin altida uchu*, two, and three-sixths of one.

### § 9. The Arabic cardinal numbers used in Turkish are:

#### Masculine.

1	واحد <i>wāhid.</i>
2	أَحَد <i>ahad.</i>
3	أَثْنَيْن <i>esnein.</i>
4	أَرْبَع <i>erba‘.</i>
5	خَمْس <i>khams.</i>
6	سَت <i>sitt.</i>
7	سَبْع <i>seb‘.</i>
8	ثَمَانِيَّ <i>semāni.</i> ثَمَانَ <i>semān.</i>
9	تَسْعَ <i>tes.</i>
10	عَشْر <i>ashr.</i>

#### Feminine.

1	وَاحِدَة <i>wāhida.</i>
2	أَحَدِي <i>ehda.</i>
3	أَثْنَتَيْن <i>esnateyn.</i>
4	أَرْبَاعَة <i>erba‘a.</i>
5	خَمْسَة <i>khamse.</i>
6	سَتِيَّة <i>sitte.</i>
7	سَبْعَة <i>sebia.</i>
8	ثَمَانِيَّة <i>semāniye.</i>
9	تَسْعَة <i>tis'a.</i>
10	عَشْرَة <i>ashere.</i>

#### With masculine nouns.

اَحَد عَشْر <i>ahd ashra.</i>
اثْنَا عَشْر <i>isnā, ashar.</i>

#### With feminine nouns.

اَحَدِي عَشْر <i>ihda, ashere.</i>
اثْنَتَا عَشْر <i>isnatā, ashere, etc.</i>

In the accusative case, common gender from twenty upwards:

20 عَشْرِين *ishrin*, objective or accusative case.

30 ثَلَاثِين *selāsin.*      »      »      »      »

٤٠	أربعين	<i>erba'īn</i>	objective or accusative case.
٥٠	خمسين	<i>khamsīn</i> ,	»     »     »     »
٦٠	ستين	<i>sittēn</i> ,	»     »     »     »
٧٠	سبعين	<i>sebīn</i> ,	»     »     »     »
٨٠	ثمانين	<i>semānīn</i> ,	»     »     »     »
٩٠	تسعين	<i>tisān</i> ,	»     »     »     »
١٠٠	مئة، مبيدة	<i>miyya,</i>	»     »     »     »
	مائة	<i>māye,</i>	»     »     »     »
١٠٠٠	الف	<i>elf,</i>	»     »     »     »

In the nominative case, common gender, they have the following forms:

٢٠ عشرون 'ishrūn.

٣٠ **ثلاثون** *selāsūn.*

٤٠ <sup>بِعْدَ</sup> erbaūn, etc. etc.

In forming Arabic compound numerals the cardinal numbers take the conjunction , *rwan* between each number commencing with the lower number:

سنه خمسه وتسعين وثمان مائه والي  
*sene-i khamse-u tisqin-  
u-semün mäye-u elf 1895.*

But in Turkish compound cardinals the larger always precedes the smaller number without the conjunction, *ewau*:

In Persian the conjunction is used between each two numbers, the higher number being placed first:

هزار و شتصد *hezār-u heshtsad-* } 1895.  
و پنج *u neved-u penj*

The Arabic ordinal numbers are:

	Masculine.	Feminine.
1st	اولى evvel.	اولاً oula. or اولى oula.
2nd	ثانية sānī.	ثانية sāniye.
3rd	ثالث sālis.	ثالثة sālise.
4th	رابع rābi.	رابعة rābīa.
5th	خامس khāmis.	خامسة khāmīse.
6th	سادس sādis.	سادسة sādīse.
7th	سابع sābi.	سابعة sābīa.
8th	ثامن sāmin.	ثامنة sāmine.
9th	تاسع tāsi.	تاسعة tāsi'a.
10th	عاشر īshir.	عاشرة īshira.
11th	حادي عشر hādi īshir.	حادية عشرة hādiyet īshre.
12th	ثاني عشر sāni īshir.	ثانية عشرة sāniyet īshre.
13th	ثالث عشر sālis īshir.	ثالثة عشرة sāliset īshre.

And so on; the feminine being formed by doubling the ي and adding to the masculine the letter ة t.

The Persian numeral adjectives or cardinal numbers, which are occasionally used in Turkish, are:

یك	yek, 1.	پانزده	pānzdeh, 15.
دو	du, 2.	شانزده	shānzdeh, 16.
سه	si, 3.	هفده	heftdeh, 17.
چهار	chihār, 4.	هشتده	heshtdeh } 18.
پنج	penj, 5.	هیزده	hezhdēh } 18.
شش	shesh, 6.	نوازده	nuvāzdeh, 19.
هفت	heft, 7.	بیست	bīst, 20.
هشت	hesht, 8.	بیست و بک	bīst-u-yek, 21.
نه	nuh, 9.	بیست و دو	bīst-u-du, 22.
ده	deh, 10.	سی	sī, 30.
یازده	yāzdeh, 11.	چهل	chihil, 40.
دوازده	dūvāzdeh, 12.	پنجاه	penjāh, 50.
سیزده	sīzdeh, 13.	شصت	shast, 60.
چهارده	chārdeh 14.	هفتاد	heftād, 70.

شصتاد	<i>heshtād</i> , 80.	ششصد	<i>sheshsad</i> , 600.
نون	<i>noved</i> , 90.	هفتصد	<i>heftsad</i> , 700.
صد	<i>sad</i> , 100.	هشتصد	<i>heshtsad</i> , 800.
دویست	<i>dovist</i> , 200.	نهصد	<i>nuhsad</i> , 900.
سیصد	<i>sīsad</i> , 300.	هزار	<i>hezār</i> , 1000.
چهارصد	<i>chihārsad</i> , 400.	ده هزار	<i>deh hezār</i> 10.000.
پانصد	<i>pānsad</i> , 500.	لک	<i>lek</i> , 100.000 etc.

In counting in games, Persian numbers are generally employed mixed with Turkish:

- بک يك *yek yek*, 2 single aces.
- ایکي يو *iki bir*, 2 and one.
- سه يك *si yek*, 3 and one.
- چهار يك *chihār yek*, 4 and one.
- پنج ويک *penj-u-yek*, 5 and one.
- شش ويک *shesh-u-yek*, 6 and one.
- دو بارا *du bārā*, twos.
- سه بادو *si bā du*, 2 and 3.
- چهار دو *chihār-u-du*, 4 and 2.
- پنج دو *penj-u-du*, 5 and 2.
- شش دو *shesh-u-du*, 6 and 2.
- دو سه *du si*, threes.
- چهار و سه *chihār-u-seh*, 4 and 3.
- پنج و سه *penj-u-si*, 5 and 3.
- شش و سه *shesh-u-si*, 6 and 3.
- دو بورت چهار *deurt chihār*, fours.
- پنج چهار *penj chihār*, 5 and 4.
- شش چهار *shesh chihār*, 6 and 4.
- دو بش *du besh*, fives.
- شش و بش *shesh-u-besh*, 6 and 5.
- دو شش *du shesh*, sixes, etc.

Persian ordinal numbers are formed by adding the letter

As to the cardinal numbers — the word expressing the first of the ordinals is an exception — thus:

1<sup>st</sup> نخستین *nukhusṭin*, first.

2<sup>nd</sup> دویم *duyum*, second.  
دویم *duyum*

3<sup>rd</sup> سوم *suvum*,  
سوم *suyum*,  
سیوم *siyum*,

4<sup>th</sup> چهارم *chārum*,  
چهارم *chihārum*, fourth.

5<sup>th</sup> پنجم *penjum*, fifth.

6<sup>th</sup> ششم *sheshum*, sixth.

7<sup>th</sup> هفتم *heftum*, seventh.

8<sup>th</sup> هشتم *hesthum*, eighth.

9<sup>th</sup> نهم *nuhum*, ninth.

10<sup>th</sup> دهم *dehum*, tenth.

11<sup>th</sup> یازدهم *yāzdehum*, eleventh.

12<sup>th</sup> دوازدهم *dūvāzdehum*, twelfth, etc. etc.

In compound numbers the last member alone receives the suffix *u* as: بیست و یکم *bīst-u-yekum*, the twenty first and so on. The ordinal «second» and «third» may be سیم *siyim*  
سوم *suyim*.

The rest follow the rules.

## CHAPTER X.

## FORMATION OF TURKISH WORDS.

اسم فاعل *ismi fasil*, the noun substantive, or noun agent.

Compound nouns in the Turkish language have been chiefly adopted from the Arabic and Persian and are so numerous, and the methods of forming them so various, that study alone can introduce the learner to a knowledge of them.

We will only give some of the principal rules for the formation of Turkish words.

When the syllable *-ji*, is added to a noun it denotes one whose trade or occupation is in connection therewith: *انشك* اكشك *ekmek*, bread.

*اكشكجي* *ekmek-ji*, baker, or *اكمكجي* *ekmek-chi*.

*ميوهجي* *meyve-ji*, fruiterer.

*شكرجي* *sheker-ji*, confectioner.

*عربجي* *araba-ji*, coachman.

*دوهجي* *deve-ji*, camel driver.

*ساعتجي* *süat-ji*, watchmaker.

*باصمهجي* *basma-ji*, printer.

By adding *-iji* ناكى to the root of a verb a noun is formed indicating a person who performs the action expressed by the verb:

*يامق* *yazmaq*, to write.

*يازنچى* *yaz-iji*, a writer, one who writes.

*كسمك* *kesmek*, to cut.

*كسينچى* *kes-iiji*, a cutter, one who cuts.

*سومك* *surmek*, to drive.

*سورنچى* *sur-iji*, a driver, one who drives.

سۇمەك *sümek*, to love.

سۇبىچى *sev-içi*, a lover, one who loves.

If the root of the verb end in the letter ت *t*, this letter is changed into د *dal* when the syllable يى *içi* is added, as:

بىرتمق *yirtmaq*, to tear.

بىرىدىجى *yird-içi*, one who tears.

If the root of the verb end in a vowel, then another يى *içi* must be added to the يى *içi*:

أوقۇمۇق *oqu-maq*, to read.

أوقۇيىجى *oqu-yuju*, reader, one who reads.

## CHAPTER XI.

THE RELATIVE ADJECTIVE, اسم منسوب *ism-i mensüb*.

The اسم منسوب *ism-i mensüb*, or «noun possessive», is an adjective denoting possession, endowment, or relation of one object to another. It is formed by adding the terminations لۇ *lu*, لەۇ *leu*, or ئىلى *li* to a noun which then becomes an adjective:

فەزىلەت لۇ *fazilet-lu*, Excellent, or eminent, (a title given to the 'ulemä').

مۇدەت لۇ *meveddet-lu*, Friendly (person).

شۆكەت لۇ *shevket-lu*, Majestic (the title most specially assumed by and given to the Sultan).

قەدرەت لۇ *qudret-lu*, Puissant.

مەھابەت لۇ *mahâbet-lu*, Majestic, sublime, dread, awful.

كۈرامەت لۇ *kerâmet-lu*, noble, great, wonder working.

ئازامەت لۇ *'azamet-lu*, grand, Majestic.

In reading letters or petitions those terminations are

always pronounced, *lu*, but in conversation they follow the rules of euphony.

ادب لو *edeb-li*, good mannered, polite.

عقل لو *aqil-li*, wise, prudent, sensible.

قوت لو *qurvet-li*, powerful.

§ 1. When this termination لو *lu*, *leu*, or لى *li* is added to names of countries, or cities it forms an adjective noun denoting a native of that country or city:

استانبول لو *istambol-lu*, Constantinopolitan.

مصر لو *misir-li*, an Egyptian.

لondoner لو *londra-li*, Londoner.

جزائري لو *jezüyir-li*, Algerian, of Algiers.

ارضروم لو *erzerum-lu*, of Erzerum.

§ 2. The Turks also use the Arabic words

اھل <i>ahl</i> ,	ذات <i>zāt</i> ,
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صاحب <i>sāhib</i> ,	ارباب <i>erbāb</i> ,
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ذو *zu*,

and also some Persian particles in the same sense, مند *mend* and دار *dār*.

اھل معرفت *ahl-ma'rifet*, expert.

صاحب عقل *sāhib 'aql*, possessed of intelligence.

ذو ذنابه *zu-zunābe*, possessed of a tail (i. e. a comet).  
ذات الجنب *zāt-ul-jenb*, vulg. *satiljam*, the possessor of the side, i. e. pleurisy.

ارباب منصب *erbābi mansib*, who possess the chief seats, i. e. high dignitaries.

سعادت مند *sa'ādet-mend*, happy, fortunate.

هنر مند *huner-mend*, possessor of talent, talented.

دفتر دار *defter-dār*, minister of finance.

مهر دار *muhr-dār*, seal-bearer.

§ 3. Not only are adjectives formed from substantives,

but substantives can also be formed from adjectives by affixing لق *lig* or لك *lik*. An immense number of nouns are thus formed:

- اكمكجي لق *ekmekji-lig*, the trade of a baker.
- عربجي لك *arabaji-lik*, the trade of a coachmaker.
- درزنجي لك *terziji-lik*, tailoring, the art of a tailor.
- كتابجي لك *kitabji-lik*, bookseller-business.
- بقالجي لق *baqqalji-lig*, grocery-business.
- شكرجي لك *shekerji-lik*, confectioner-business.
- تفنكجي لك *tufenkji-lik*, gunsmith-business.
- حفتجي لك *chiftji-lik*, farming-business.
- هكيمجي لك *hakimji-lik*, medical profession.

§ 4 Sometimes this particle لق *lig* or لك *lik*, indicates the use, or destination of any enclosed space, where objects, or animals are kept together:

طاؤق لق *tawuq-luq*, henhouse.

باغ لق *bagh-lig*, vineyard.

اودون لق *odun-luq*, a place where there is wood.

طڭە لق *dagh-lig*, mountainous place.

مشە لك *meyshe-lik*, oak-forest, or plantation.

اكنە لك، ابکنە لك *igne-lik*, needle-case.

دوھ لك *deve-lik*, a zeriba of camels.

Again when the particle لك *lik* is added to a noun it sometimes indicates the monetary value of a thing:

اون غروشلۇق ات *on ghurush-luq et*, moat for 10 piastres.

اوح غروشلۇق اوزۇم *uch ghurush-luq uzum*, three piastres worth of grapes.

سەكىز غروشلۇق الما *sekiz ghurush-luq elma*, 8 piastres worth of apples.

بىش شىلىنلۇق كىيفىت دىر *besh shilin-lig kryfiyyet dir*, it is a matter of five shillings.

Again, by adding this particle لق to the infinitive of a verb, a verbal noun is produced:

يائمهڭ ياتماڭلۇق *yatmaq-liq*, the act of going to bed, sleeping.  
اوچۇمۇڭلۇق *oturmaq-liq*, the act of sitting, sitting.  
دۇرماڭلۇق طۇرماڭلۇق *durmaq-liq*, the act of staying, staying.

The act of remaining, remaining.

سۈمكىڭ سۈmek-lik, the act of loving, loving.

كېلىڭلۇك *gelmek-lik*, the act of coming, coming.

كىتىڭلۇك *gitmek-lik*, the act of going, going.

Again, when this particle is added to the cardinal numbers, it indicates the value of the coins used in the Ottoman Empire:

طوقۇرلۇق *doquz-lug*, a piece of nine piastres.

اون لۇق *on-lug*, a piece of ten piastres.

قىرقۇلۇق *qırq-lug*, a piece of forty piastres.

ابكىلۇك *iki-lik*, a piece of two piastres.

بىشلۇك *besh-lik*, a piece of five piastres.

التىلىك *altı-lik*, a piece of six piastres.

§ 5. The noun-local, called by the Turks اىسم مەكان *ism-i mekyän*, name of place, denoting dwelling, habitation, dignity, quality, etc., is formed in various ways.

1<sup>st</sup> By the juxtaposition of two substantives:

طوب خانه *top-khane*, arsenal.

كتىباخانه كتاب خانه *kutub-khane*, *kutub-khane*, library, book-case.

2<sup>ndly</sup> by a participle, and a substantive:

طۇرەجق بىر *durajaq yer*, halting place.

اوپىيەجق بىر *iuyuyaqaq yer*, a sleeping place.

\* يازاجق بىر *yazajaq yer*, office, writing place etc. etc.

§ 6. The postposition ئىز *siz*, *suz*, *seuz*, 'less', 'without' when affixed to a noun denotes privation: .

سز *dost-siz*, friendless, without a friend.  
 سوز *suz-siz*, faultless, without a fault.  
 جان سز *jān-siz*, inanimate, without life.  
 باره سز *para-siz*, penniless, without money.  
 ايش سز *ish-siz*, without work, without business.  
 حق سز *haqq-siz*, without right.  
 میوه سز *meyve-siz*, fruitless, without fruit.  
 او سز *ev-siz*, homeless, without a house.

§ 7. Nouns of mode or manner are obtained by affixing the letter س *shin* preceded by - *esere* to the root of a verb: صانمك *satmaq*, to sell, صايس *sat-ish*, a mode or manner of selling.

سونمك *sevmek*, to love, سوس *sev-ish*, a mode or manner of loving.

كلمك *gelnuk*, to come, كليش *gel-ish*, the mode or manner of coming.

بilmek *bil-mek*, to know, بيلاش *bil-ish*, a mode of knowing, or guessing.

## CHAPTER XII.

### DEGREES OF COMPARISON.

Comparative *اسم بعض* *ism-i tafdir*.

The comparative in degree is formed by prefixing the adverb داھا *daha*, more, to the positive:

- نکبىن *zengin*, rich.
- دھا نکبىن *daha zengin*, richer.
- بىوک *biyuk*, large.
- دھا بىوک *daha biyuk*, larger.
- اوزون *uzun*, long.

دەھا اۇزۇن *daha uzun*, longer.

كۈچك *kuchuk*, small.

دەھا كۈچك *daha kuchuk*, smaller.

To compare two things, the most qualified is placed first, in the nominative, then comes the less qualified, in the ablative, and then the adjective either with or without the دەھا *daha*.

شەكرىدىن طاتلى *sheker-den tatli*, sweeter than sugar.

سەندىن كۈزىل *sandan gyuzel*, handsomer than thou.

لۇندرە استانبولدىن چىق بىيوك *Londra Istamboldan choq biyuk*.  
London (is) much larger than Constantinople.

میصر پارىسىدىن كۈچك *misir parisdan kuchuk*, Cairo (is) smaller than Paris.

بىندىن اولى *benden evvel*, before me.

سەندىن سەكىرە *sandan songra*, sora, after thee.

بو اندىن دەھا بىيوك *bu ondan daha biyuk*, this (is) yet larger than that.

سەن اىندىن دەھا كۈزىل سىن *san ondan daha gyuzel sin*, thou art still handsomer than he.

§ 1. The superlative absolute is formed by placing one of the three following adverbs أك *en*, بىك *pek*, چىق *choq*, or either of the following words غايىت *ghayet*, زىيادى *ziyade*, before the adjective, thus:

اك ابوات *en iyi at'*, the very good (best) horse.

اك اىيىسى *en iyisi*, the very best of them.

پىك كۈزىل قىيز *pek gyuzel qiz*, the very pretty girl.

بۇ يېمىك پىك فائىەتلى دىر *bu yemek pek faideli dir*, this food is very wholesome.

چوچ ابیو ادم *choq iyi adam*, the very good man.  
غاییت زنگین ادم *ghäyet zengin adam*, the very rich man.  
پیاده ماللى بانق *ziyâde mali bang*, the very rich bank.

§ 2. The superlative of comparison is formed by placing the noun in the genitive plural, and adding the third personal possessive suffix to the adjective.

کنهج قیزلرک کوزلی *genj qızlar-in gyuzeli*, the prettiest of the young girls.

مارى لرک کوزلی *qarilar-in guzeli*, the handsomest of the women.

جملەدن ابسوی *jumle-den iyisi*, the best of all.

The Turks form a kind of superlative by repeating the adjective, or substantive, or adverb, and thus giving emphasis to the sentence.

حوق حوق *choq choq*, much (and again) much.

درلو درلو *turlu turlu*, of various kinds, (and again) of various kinds of all sorts.

فات فات *qat qat*, in folds (and again in) folds: fold upon fold.

بتون بتون *bitun bitun*, quite (and again) quite.

دیرى دیرى *diri diri*, alive (and again) alive.

صو صو *siq siq*, often (and again) often.

ماوى ماوى *mavi mavi*, (for مائى *mavi*) light blue (and again) light blue.

صارى صارى *sari sari*, yellow (and again) yellow.

بىيوك بىيوك اولىر *biyuk biyuk evler*, large (and again) large houses, *i. e.* very large houses.

درىن درىن چايلر *derin derin chaylar*, deep (and again) deep rivers.

او او كزملەك *ev ev gezmek*, to go from house to house, or to go to all the houses.

اتش اتش باغيرماق *atesh atesh baghirmaq*, to cry out fire! fire!

§ 3. There is in Turkish a curious and somewhat trivial idiomatic form of repetition which is used only in conversation, never in writing, it consists in prefixing *p* *m*, to the repeated word when this begins with a vowel, or changing the initial consonant into *p* *m*, if the first letter be a consonant.

أت مات *at mat*, horses and such like.

گرمک مزمک *gezmek mezmek*, to walk about.

ۈيۈمك مويۇمك *uyumaq tuyumaq*, to sleep.

كتىمك متىمك *gitmek mitmek*, to go.

سۈمىك مۇمىك *sevmek mevmek*, to love.

اكمك مەكمك *ekmek mekmek*, bread etc. such like or and so on.

سوت موت *sut mut*, milk and the like.

اچ ماج *aj maj*, hungry, hungry.

طوق موق *toq moq*, chock-full etc. etc.

§ 4. The Turks have another method of expressing an absolute superlative besides the above. They sometimes prefix to certain adjectives a syllable having no separate meaning, but intensifying the force of the adjective to which it is prefixed, thus:

اب اچق *ap achiq*, quite open, very open.

اپ اق *ap aq*, quite white, very white.

بم بياض *bem beyaz*, quite white, very white.

بوس بيون *bus butun*, entirely.

بم ييشيل *yem yesil*, very green.

طوس طوشى *dos doghru*, quite straight.

طوب طولو *dolp dolu*, very full.

يام ياش *yem yesh*, wet through, very wet.

دوم دوز *dum duz*, perfectly flat, smooth.

چپلارى *chir chiplaq*, stark naked.

قاب قرة *gap qara* { قاب *gap* { قرة *qara* } very, entirely black.  
صيم سياه *sim siyāh* { صيم *sim* { سياه *siyāh* }

قىمىزى *qip qirmizi*, quite, very red.

قوپ قورى *qup quru*, quite, very dry.

صوم صوغق *som soghuq*, very cold.

صاب صارى *sap sari*, quite, very yellow.

صبب صفى *sip siqı*, very tight.

عات فالبن *gap galin*, very, quite thick.

ماص ماوى *mas mavi*, very, quite blue.

داب بالكر *yap yalınız*, quite alone.

دون بوش *bon bosh*, quite empty.

صام صافى *sam sufi*, quite, very pure, clear.

### § 5. PERSIAN DEGREES OF COMPARISON.

The Persian adjectives used in Turkish, have three degrees of comparison just as in English.

The comparative degree is formed regularly by the syllable فر *ter*, and the superlative by adding the syllable تردىن *terin* to the positive, thus:

خوب *khüb*, fair.

خوبتر *khüb-ter*, fairer.

خوبتردىن *khüb-terin*, fairest.

The terminations فر *ter*, and تردىن *terin*, may be joined to the adjective, or written separately, at pleasure; thus in the above example, we might write:

خوب تر *khüb-ter*, and خوب تردىن *khüb-terin*.

In a few instances we meet with the termination بيرىن *berin* of the superlative contracted into بىن *bihin*, as:

برىن *berin* for بيرىن *berterin*, highest, or uppermost, so بىرىن *bihin* for بيرىن *bihterin*, best.

Adjectives to which these syllables تر ter and ترین terin are added, precede the substantive they qualify.

بہترین وسائل نجات bihterin-i vesā'il-i nejāt, the best of the means of salvation, or  
بهیں وسائل نجات bihīn-i vesā'il-i nejāt, the best means of salvation.

§ 6. Every Turkish adjective can also serve as an adverb, without any modification of form, and can qualify verbs as well as substantives.

کوڑل قیز، قریز gyuzel qız, the pretty girl.

کوڑل قاری gyuzel qari, the pretty woman.

کوڑل سویلےمک gyuzel suweylemek, to speak prettily.

Persian adjectives are used in the same way in Turkish phrases.

§ 7. Arabic adjectives like Arabic substantives, when used as adverbs, are placed in the accusative case, e. g.

فَعَلَ filan by act.

جميلًا jemālan, } beautifully.  
حسناً husnan, }

§ 8. There are many kinds of Persian compound adjectives much used in Turkish, some are composed of two substantives, one, or both of which may be either Arabic or Persian.

أصفى تدبیر āsaf-tedbir, like Asaph in counsel, i. e. wise.

شکر لب sheker-lab, sugar-lipped.

عدلات دستکاه adālet-destgyāh, (a very) loom of justice, i. e. just.

Others are composed of an adjective preceded by a substantive.

دل تشنہ dil-tishne, heart thirsty, thirsty-hearted, i. e. ardently desirous.

Others again are of a substantive preceded by the syllable هم hem.

هم آشیانه hem-āshyāne, of the same nest.

هم شهری hem-shehrī, of the same town, or city, a fellow citizen.

There are others consisting of a substantive followed by the syllable وش vesh, lik.

پری وش peri-vesh, fairy-like.

Or of a substantive followed by one of the syllables رنگ reng, فام fām, کون gyūn; all signifying colour.

سبز رنگ sebz-reng, green-coloured.

زمرد فام zumurrud-fām, emerald-coloured.

گندم کون gandum gyūn, wheat-coloured, dark-complexioned, brown.

Others consist of a substantive followed by one of the syllables کار kyār, gyar, کر ger, بان bān or دار dār.

شیرین کار shirīn-kyār, sweet mannered.

افرید کار āferid-gyār, creative, i. e. creator.

زر کر zer-ger, goldworker, goldsmith.

باغبان bagh-ban, garden-keeper, i. e. gardener.

مهر دار muhr-dār, seal-keeper.

§ 9. Names of places may be followed by the syllables دان dān, زار zār, سار sūr, سنان istān, e. g.

فلمندان qalem-dān, pen-case.

کلزار gyul-zār, flower-garden, flowery-mead.

کوهسار kyūh-sar, mountainous district.

ترکستان turk-istān, Turkey.

عربستان arab-istān, Arabia.

ہندستان hind-istān, India.

Others are expressed by two substantives the same, or different with the letter ل elif placed between them.

چاکچاک *chāk-ā-chāk*, imitative of the sound of repeated blows with axe or sword.

سرپا *ser-ā-pa*, from head to foot.

Others insert تا or ت instead of ئ *elif*.

سرتليبا *ser-ta-pā*, from head to foot.

سرتسير *ser-te-ser*, from end to end, from beginning to end.

Others take the syllable آنه *āne*.

شبانه روز *shebāne-rūz*, a whole night and day, all night and all day, 24 hours, or several nights and days in succession.

A Persian preposition may occur between the two.

دست در دست *dest-ber-dest*, hand on hand, hands crossed.

سبنه بسبنه *sīne-be-sīne*, breast to breast.

Many other varieties occur especially those with the primitives بى *bī* without, and نا *nā*, not.

بى ادب *bī-edeb*, without education, or manners.

نا بینا *nā-bīna*, not seeing, sightless, blind.

#### § 10. THE TURKISH DIMINUTIVE NOUNS.

اسم تصغير *ism-i tasq̄h̄r*.

This is formed by suffixing the syllable جق *jig*, to nouns whose last syllable is hard, and جك *jik* to those whose last syllable is soft.

صوغۇق *soghug*, cold.

صوغاجق *soghujuq*, a little cold.

چوچق *chojug*, child.

حوجوجق *chojujuq*, little child.

قارىچق *qarijig*, little woman.

قارىچەز *qarijaghiz*, dear little woman.

از ازجق *az-azjig*, very little.

كتاب *kitāb*, book.

**كتابچىق** *kittâbiq*, little book.

الْهَدْيَةُ الْأَلْيَدْيَةُ *el*, hand.

**الْمَبْعِدُ الْأَلْجِيكُ** *el-jik*, little hand.

If the nouns end in ق or ك, these letters are suppressed before the syllables جف and ك.

الْأَنْكَةُ *etek*, the skirt, hem.

الْأَتْجِيكُ *etefik*, little skirt, hem.

الْكُوپِيْكُ *keupek*, dog.

الْكُوپِيْجِيكُ *keupejik*, little dog.

By adding the letter ئ ze, to these diminutives, a term of great endearment is formed used by all classes, not by children only: as our nursery vocabulary, mammy, granny, aunty, doggy etc.

دوْسِنَا جَغْزَرْ *dostjaghiz*, dear little friend.

فَيْرِجَغْزَرْ *qizjaghiz*, dear little girl.

قُوزُوجَغْزَرْ *quzujaghiz*, dear little lamb.

حُوْجُوجَغْزَرْ *chojujaghiz*, dear little child.

§ 11. When the syllable جـ ja, je, is added to the names of nations it expresses the language of the country named.

انگلیز *ingliz*, English.

انگلیزجه *ingliz-je*, the English language.

ترکجه *turk-je*, the Turkish language.

عربجه *arab-ja*, the Arabic language etc.

When this syllable جـ je, ja, is added to the adjective instead of حـ or جـ it expresses a diminution in degree.

الْأَلْچَاقِجَه *alchaq-ja*, rather low.

أَبْوَجَه *iyi-je*, somewhat better.

كُوزِلِجَه *gyuzel-je*, pretty well.

When the same syllable جـ je, ja, is added to substantives or adjectives, it expresses the way of doing any thing; it also expresses one's opinion.

أدمى جا adam-ja, in a manly way.

قليبيجا gari-ja, in a womanly way.

عسكريجا asker-ja, in a soldierly way.

بناجه ben-je, according to my opinion, according to my way.

سنجه san-je, according to thy opinion, according to thy way.

سرجه siz-je, according to your opinion, according to your way.

انلرجد anlar-ja, according to their opinion, according to their way and so on.

### CHAPTER XIII.

The Persian diminutives end in *cha*, *che*, and in *ü* preceded by an (=) *ustun* vowel.

پا pa, ساحه pucha.

کنیز keniz, a girl.

کنیزک kenizek, a little girl, maid, maiden, maidservant.

### CHAPTER XIV.

#### THE PRONOUN, زامۇر zamur.

There are six kinds of pronouns in Turkish.

The personal pronoun.

The demonstrative pronoun.

The relative pronoun.

The interrogative pronoun.

The indefinite pronoun.

The possessive pronoun.

§ 1. The personal pronoun in Turkish has no distinction of gender.

Sing.

بن *ben*, I.

سون *san*, thou.

او *o*, he, she, it. In writing, for the third person singular اول *ol*, is very often used instead of او *o*.

Plur.

بىز *biz*, we.

سىز *siz*, you.

انلار *anlar*, onlar, they.

Instead of بن *ben*, سون *san*, the Turks sometimes use the plural بىز *biz*, بىزلر *bizler*, سىز *siz*, سىزلىرى *sizler*, this mode of plural cannot be expressed in English.

§ 2. The personal pronouns are declined in the same way as the nouns substantives.

Sing.

nom. بن *ben*, I.

gen. سىم *benim*, of me, my.

dat. بىكا *bana*, to me.

loc. بىندىه *bende*, in, at, on me.

acc. بىنى *beni*, me.

abl. بىندىن *benden*, from me.

Plur.

nom. بىز *biz*, بىزلر *bizler*, we.

gen. بىزم *bizim*, بىزلىك *bizlerin*, of us, our.

dat. بىزە *bize*, بىزلىرە *bizlere*, to us.

loc. بىزەدە *bizde*, بىزلىرەدە *bizlerde*, in, at, on us.

acc. بىزى *bizi*, بىزلىرى *bizleri*, us.

abl. بىزدىن *bizden*, بىزلىردىن *bizlerden*, from us.

*Second person.*

Sing.

nom. **سەن** *san*, thou.  
 gen. **سەنىڭ** *sarin*, of thee, thy.  
 dat. **سەنگا** *sana*, to thee.  
 loc. **سەندىن** *sanda*, in, at, on thee.  
 acc. **سەنى** *sani*, thee.  
 abl. **سەندىن** *sandan*, from thee.

Plur.

nom. **سۆز** *siz*, **سۆزلىرىك** *sizler*, you.  
 gen. **سۆزىڭ** *sizin*, **سۆزلىرىك** *sizlerin*, of you.  
 dat. **سۆزى** *size*, **سۆزلىرىك** *sizlere*, to you.  
 loc. **سۆزدە** *sizde*, **سۆزلىرىدە** *sizlerde*, in, at, on you.  
 acc. **سۆزى** *sizi*, **سۆزلىرى** *sizleri*, you.  
 abl. **سۆزدىن** *sizden*, **سۆزلىرىدىن** *sizlerden*, from you.

*Third person.*

Sing.

nom. **اول** *o*, **اولى** *ol*, he, she, it.  
 gen. **انك** *anin*, **ونون** *onun*, of him, his, her, it, its.  
 dat. **اكا** *ana*, to him, to her, to it.  
 loc. **اندە** *anda*, **وندا** *onda*, in, at, on him, her, it.  
 acc. **انى** *ani*, him, her, it.  
 abl. **اندىن** *andan*, from him, her, it.

Plur.

nom. **انلار** *anlar*, **ونلار** *onlar*, they.  
 gen. **انلارىك** *anlarin*, **ونلارىن** *onlarin*, of them, their.  
 dat. **انلارغا** *anlara*, **ونلارغا** *onlara*, to them.  
 loc. **انلاردا** *anlarda*, **ونلاردا** *onlarda*, in, at, on them.  
 acc. **انلارى** *anlari*, **ونلارى** *onlari*, them.  
 abl. **انلاردىن** *anlardan*, **ونلاردىن** *onlardan*, from them.

Two of the above have, it will be noticed special genitives, بنم *benim*, of me, my; and بزم *bizim*, of us, our.

§ 3. When either of the prepositions *الى* *ile*, with, and ایچچون *ichun* for, is used with a personal pronoun, this must be put in the genitive case, except the third person plural. Thus:

بنم ابچچون *benim ichun*, for me.

انك ایچچون *anik onun ichun*, for him, her, it.

سزك ايله *sizin-ile*, with you.

انلر ابله *anlar-onlar*, with you.

§ 4. The genitive of the above pronoun is not used unless to emphasize and corroborate the possessive pronoun of the same number and person.

بنم بابام *benim babam*, my father.

بنم كتليم *benim kitabim*, my book.

سرک پاراه تکر *sizin paranz*, your money.

انلرک اولرى *anlarin ovlarin*

everleri, their houses.

Not some one  
else's.

§ 5. Sometimes instead of the singular بن *ben*, سن *san*, the Turks, out of politeness, use the plural بز *biz*, سز *siz*, بزلر *bizler*, سزلر *sizler*, both in conversation, and in writing.

سرلىك *sizlere*, to you.

طرفكم *tarafinize*, to your side.

وصول نمیعادنوند *wusul-i namiqamizda*, on the arrival of our letter.

Eastern Potentates however always use the singular, both in speaking and in writing.

فرمان شاهانم موجبنخنه *ferman-i-shahānem müjebinje*, com-  
formably to my Imperial Firman.

باب همايونم *bab-i-humayūnum*, my Sublime Porte.

خط همايونم *khatt-i-humayūnum*, my Imperial edict.

It is not necessary in Turkish to use the personal pre-

nom before the verb either in conversation or in writing, e. g.

سۈچىلەرمۇم *süçeylerim*, I speak.

كەلەرسىن *gelässin*, thou comest.

سۇر *sever*, he, or she loves.

طۇتارىز *tutariz*, we (will) hold.

بۆزارسکەر *bozarsınız*, you (will) efface.

بۇلۇلۇر *bulular*, they (will) find.

§ 6. كندو or كىلى *kendi*, 'self', is a substantive pronoun. When possessive pronouns are affixed to this word it is declined, thus:

Sing.

كندىم *kendim*, myself.

كندىك *kendin*, thyself.

كندىسى *kendisi*, himself, herself, itself.

Plur.

كندىمۇز *kendimiz*, ourselves.

كندىنۇز *kendiniz*, yourselves.

كندىلۇر *kendiler* }  
كندىلۇرى *kendileri* }. Themselves.

Sing.

nom. كىلدۇم *I* myself.

gen. كىلدۇمك *of* myself.

dat. كىلدۇمك *to* myself.

loc. كىلدۇمك *in, at, on* myself.

acc. كىلدۇمى *myself.*

abl. كىلدۇمن *from* myself.

nom. كىلدۇك *thou, thyself,* كىلدىسى *he, she* } himself,

gen. كىلدۇككىن *of thyself,* كىلدۇككىن *of* } herself.

dat. كىلدۇككىن *to thyself,* كىلدۇككىن *to*

loc.	كندیکدش	in, at, on thyself,	كندیکدش	in, at, on
acc.	كندیسنه	thyself,	كندیکى	
abl.	كندیسندن	from thyself,	كندیوكىن	from,

Plur.

nom.	كندومز	we ourselves.
gen.	كندومزك	of ourselves.
dat.	كندومزه	to ourselves.
loc.	كندومزه	in, at, on ourselves.
acc.	كندومزى	ourselves.
abl.	كندومزدىن	from ourselves.
nom.	كندىكىر	you
gen.	كندىكىرك	of you
dat.	كندىكىرها	to you
loc.	كندىكىرده	in, at, on you
acc.	كندىكىرى	you
abl.	كندىكىردىن	from you
nom.	كندولرى	they
gen.	كندولوك	of them
dat.	كندولورا	to them
loc.	كندولورده	in, at, on them
acc.	كندولرى	they
abl.	كندولوردىن	from them

yourselves.

themselves.

When كندى kendi, is used as an *adjective*, it represents the English word «own» and is unchangeable.

كندى اونى بنا ايتدى kendi evini bina etdi, he built his own house.

كندى ساعتم kendi saatim, my own watch.

كندى يابلدم kendim yaptim, or kendi يابلدم kendi yaptim, I did it myself.

كندى اوm kendi evim, my own house.

كندى يارىلە صاتقىن الدم kendi paramile satun aldım, I bought it with my own money.

كندى آتسى صاتقى kendi ātini satti, he sold his own horse.

كندىم اكا سوئىلەدم kendim ana suweyledim, I myself told him.

كندىلەرلە سوبىلشدى kendilerile suweyleshdi, he spoke with them themselves.

او اۋەخەدى كندى كىسەدەن دېرىدى o aqchayı kendi keyseden verdi, he gave (paid) that money from his own purse.

### § 7. THE DEMONSTRATIVE PRONOUNS.

Turkish demonstrative pronouns are used both as substantives and as adjectives; when as substantives they are declined in the usual way. They are as follows.

بو bu, this.

سو shu, that or this.

او o, or اول ol, that.

اۋېرى bir or اوپېرى olbir, { the other.

بو او bu ev, this house.

بو اۋېرى bu evler, these houses.

بو ادم bu adam, this man.

بو ادەملەr bu adamlar, these men.

او بىر آت o bir at, that other horse.

اولىرى اڭلار olbir atlар, those other horses.

شو ادم shu adam, this man there.

شو ادەملەr shu adamlar, these men there.

اشبۇ ishbü, this, is an indeclinable demonstrative pronoun and is occasionally used at the beginning of a sentence.

ashbu ماه محرم ishbu māh-i-Muharrem this current month of Muharrem (the name of the first month of the Mohammedan year).

بو *bu*, and شو *shu*, when used as substantives are declined thus:

### Sing.

- nom. بو *bu*, this.
- gen. بونك *bunun*, of this.
- dat. بوكا *buna*, to this.
- loc. بوندا *bunda*, in, at, on, with this.
- acc. بوني *bunu*, this.
- abl. بوندن *bundan*, from this.

### Plur.

- nom. بونلر *bunlar*, these.
- gen. بونلرك *bunlarin*, of these.
- dat. بونلرلا *bunlara*, to these.
- loc. بونلاردا *bunlarda*, in, at, on, with these.
- acc. بونلاري *bunlari*, these.
- abl. بونلاردن *bunlardan*, from these.

### Sing.

شول *shol* is used only in writing, never in conversation.

- nom. شول *shol*, شو *shu*, this.
- gen. شونك *shunun*, of this.
- dat. شوكا *shuna*, to this.
- loc. شوندا *shunda*, in, at, on, with this.
- acc. شوني *shunu*, this.
- abl. شوندن *shundan*, from this.

### Plur.

- nom. شونلر *shunlar*, these.
- gen. شونلرك *shunlarin*, of these.

dat. شۇنلارا shunlara, to these.

loc. شۇنلاردا shunlarda, in, at, on, with these.

acc. شۇنلارى shunlari, these.

abl. شۇنلاردىن shunlardan, from these.

If these demonstrative pronouns بۇ bu, and شۇ shu, are used with the preposition, اىچىن ichun, for, or اىلە ila, ile, with, they are, when in the singular number, placed in the genitive case:

بۇنىڭ اىچىن بۇنىڭ انى كېتۈردىم bunun ichun ani getirdim, for this reason I brought him.

\* شۇنىڭ اىلە كەت شۇنىڭ ila git, go with this one.

The letter ئى i is affixed to the demonstrative pronoun او بىر o-bir, in order to convert it into a substantive, it then means, ‘the other of them’, ‘the other one’:

### Sing.

nom. او بىر -ى o-bir-i the other one.

gen. او بىر -ى نىڭ o-bir-i-nin, of the other one.

dat. او بىر -ى نە o-bir-i-ne, to the other one.

loc. او بىر -ى نەدە o-bir-i-nde, in, at, on, with the other one.

acc. او بىر -ى نى o-bir-i-ni, the other one.

abl. او بىر -ى نىدىن o-bir-i-inden, from the other one.

### Plur.

nom. او بىرلىرى o-birler-i, the other ones.

gen. او بىرلىرى نىڭ o-birler-i-nin, of the other ones.

dat. او بىرلىرى نە o-birler-i-ne, to the other ones.

loc. او بىرلىرى نەدە o-birler-i-nde, in, at, on, with the other ones.

acc. او بىرلىرى نى o-birler-i-ni, the other ones.

abl. او بىرلىرى نىدىن o-birler-i-inden, from the other ones.

	Sing.	Plur.
nom.	او <i>o</i> , <i>ol</i> , that.	انلر <i>anlar</i> , <i>onlar</i> , they.
.gen.	اونك <i>onun</i> , of that.	انلارك <i>onlarin</i> , of them.
dat.	اكا <i>ana</i> , to that.	انلاره <i>onlara</i> , to them.
loc.	اند <i>anda</i> , in, at, on, with that.	انلاردا <i>onlarda</i> , in, at, on with them.
acc.	اني <i>ani</i> , that.	انلى <i>onlari</i> , them.
abl.	اندن <i>andan</i> , from that.	انلارдан <i>onlardan</i> , from them.

All the foregoing demonstrative pronouns are declinable when a noun is understood. But they are indeclinable when joined to a noun, i.e. when used as adjectives.

- او او *o-ev*, that house.
- او فاري *o-qari*, that woman.
- او يول *o-yol*, that road.
- شو تفنك *shu tufenk*, *tufek*, that musket.
- بو ات *bu at*, this horse.
- او قلمىچى *o-qilij*, that sword.
- بو فارىنىك *bu-garinin*, of this woman.
- شو ضابطه *shu-zabitä*, to that officer, etc.

#### Examples:

- شۇنى بىكا وېر *shunu bana ver*, give me this.
- بۇنىڭ آنىق نەدر *bunun adi ne dir*, what is the name of this?
- بۇنىڭ نەدرلىرى *buna ne derler*, what do they call this?
- فالدىر شۇنى *qaldir shunu*, take away this.
- شۇندان بىكا بىش قىيىە ئات كىس *shundan bana besh qiyye (oqq et kes)*, cut for me five okkas of me from this.

§ 8. The suffixed possessive pronouns have no distinction of gender, and are added to the substantives they qualify. They are the following:

مِنْ	<i>im</i> , my.	مِنْ	<i>imiz</i> , مِنْ <i>miz</i> , our.
كِنْ	<i>n</i> , thy.	كِنْ	<i>yiniz</i> , كِنْ <i>niz</i> , your.
لِي	<i>i</i> , his, her, its.	لِي	<i>lari</i> , <i>leri</i> , their.

If the word end in a vowel the suffix of the third person sing. لِي *i* is changed into سِي *si*.

If the word ends in ق *qaf*, this letter is changed to غ *ghayn* before the possessive; and if in ك *k*, it is softened to the *y* sound:

### Sing.

*First person: متکلم* *mutekellim*.

nom.	دفترِم	<i>defter-im</i> , my note-book.
gen.	دفترِمک	<i>defter-imin</i> , of my note-book.
dat.	دفترِمہ	<i>defter-ime</i> , to my note-book.
loc.	دفترِمدہ	<i>defter-imde</i> , in, at, on, with my note-book.
acc.	دفترِمی	<i>defter-imi</i> , my note-book.
abl.	دفترِمدن	<i>defter-imden</i> , from my note-book.

*Second person: مخاطب* *mukhāteb*.

### Sing.

nom.	چاقمغنا	<i>chaqmaghin</i> , thy lock of the gun.
gen.	چاقمغنك	<i>chaqmaghinin</i> , of thy lock of the gun.
dat.	چاقمغنكہ	<i>chaqmaghina</i> , to thy lock of the gun.
loc.	چاقمغنكہ	<i>chaqmaghinda</i> , in, at, on, with thy lock of the gun.
acc.	چاقمغنكی	<i>chaqmaghini</i> , thy lock of the gun.
abl.	چاقمغنكدن	<i>chaqmaghindan</i> , from thy lock of the gun.

*Third person: غائب* *ghasib*.

### Sing.

nom.	بوغازی	<i>boghazi</i> , his throat.
gen.	بوغازینک	<i>boghazinin</i> , of his throat.
dat.	بوغازینہ	<i>boghazina</i> , to his throat.

loc. بوغازيندə *boghasında*, in, at, on, with his throat.  
 acc. بوغازينى *boghazını*, his throat.  
 abl. بوغازيندن *boghazindan*, from his throat.

## Sing.

nom. خانهسى *khāne-sı*, his house.  
 gen. خانهسىك *khāne-sinik*, of his house.  
 dat. خانهسىنە *khāne-sına*, to his house.  
 loc. خانهسىنە *khāne-sinde*, in, at, on, with his house.  
 acc. خانهسىنى *khāne-sini*, his house.  
 abl. خانهسىندن *khāne-sindan*, from his house.

## Plur.

## First person.

nom. بالطەمىز *balta-mız*, our axe.  
 gen. بالطەمىزك *balta-mızın*, of our axe.  
 dat. بالطەمىزە *balta-mızı*, to our axe.  
 loc. بالطەمىزە *balta-mızda*, in, at, on, with our axe.  
 acc. بالطەمىزى *balta-mızı*, our axe.  
 abl. بالطەمىزدىن *balta-mızdan*, from our axe.

## Plur.

## Second person.

nom. اينكىز *iney-iniz*, your cow.  
 gen. اينكىزك *iney-inizin*, of your cow.  
 dat. اينكىزە *iney-inize*, to your cow.  
 loc. اينكىزە *iney-inizde*, in, at, on, with your cow.  
 acc. اينكىزى *iney-inizi*, your cow.  
 abl. اينكىزدىن *iney-inizden*, from your cow.

## Plur.

## Third person.

nom. طرافقلىرى *tarag-ları*, their comb; rake.

gen. طرافقلىپىندىن taraq-larinin, of their comb, etc.  
 dat. طرافقلىپىندىن taraq-larina, to their comb, etc.  
 loc. طرافقلىپىندىن taraq-larinda, in, at, on, with their comb, etc.  
 acc. طرافقلىپىنى taraq-larini, their comb, etc.  
 abl. طرافقلىپىندىن taraq-larindan, from their comb, etc.

The plural is declined in the same way as the singular, the particle لىر lar or ler, (which is the sign of the plural) being placed between the noun and the affix:

دەفترلىرىم defter-ler-im, my note-books.  
 سونكولرى sungu-ler-i, his, her bayonets.  
 بىراڭلرى birâder-ler-i, his, her, its brothers.  
 هەمشىرىھەمز hemshire-ler-imiz, our sisters.  
 سورۇلپىكىز suru-ler-iniz, your flocks.

When the noun ends in a vowel, the termination of the third person singular changes to سى si, his, her, its.

Further examples of words with possessive suffixes..

قلىپاڭ qalpaq, a cap.  
 قلىپاڭم qalpaghim, my cap.  
 كوكىل gunul, a heart.  
 كوكىلك gunulun, thy heart.  
 قان gan, blood.  
 قانى gani, his, her, its blood.  
 انا ana, mother.  
 انسى اناسى ana-si, his, her, its mother.  
 اوردو ordو, army.  
 اوردىسى اوردىسى ordu-su, his, her, its army.  
 دەۋە deve, camel.  
 دەۋەسى دەۋەسى deve-si, his, her, its camel.  
 يانى يانى yali, a waterside (summer) house.  
 يالىسىنى يالىسىنى yali-si, his, her, its waterside (summer) house.  
 بىراڭ bayraq, standard.

بیراڭىز *bayragh-imiz*, our standard.

هفتە *hafta*, week.

هفتەكىز *hafta-niz*, your week.

حىزرىت *hazret*, Excellency.

حىزرىتلرى *hazret-ler-i*, their Excellencies.

The following are examples of the declension of noun with pronoun suffixes.

#### *First person.*

##### Sing.

nom. اوغلم *oghl-um*, my son.

gen. اوغلىمك *oghl-umun*, of my son.

dat. اوغلمە *oghl-uma*, to my son.

loc. اوغلمەدە *oghl-umda*, in, on, with my son.

acc. اوغلىمى *oghl-um-u*, my son.

abl. اوغلىمن *oghl-um-dan*, from my son.

##### Plur.

nom. اوھز *ev-imiz*, our house.

gen. اوھرۇك *ev-imizin*, of our house.

dat. اوھرۇ *ev-imizi*, to our house.

loc. اوھرۇدە *ev-imizde*, in, at, on, with our house.

acc. اوھرى *ev-imizi*, our house.

abl. اوھرۇدىن *ev-imizden*, from our house.

#### *Second person.*

##### Sing.

nom. دوستك *dost-un*, thy friend.

gen. دوستككى *dost-unun*, of thy friend.

dat. دوستككە *dost-una*, to thy friend.

loc. دوستككەدە *dost-unda*, in, at, on, with thy friend.

acc. دوستككى *dost-unu*, thy friend.

abl. دوستككەدىن *dost-undan*, from thy friend.

## Plur.

nom. قلچىڭ *qılıj-iniz*, your sword.  
 gen. قلچىڭنىڭ *qılıj-inizin*, of your sword.  
 dat. قلچىڭنىڭغا *qılıj-iniza*, to your sword.  
 loc. قلچىڭنىڭدا *qılıj-inizda*, in, at, on, with your sword.  
 acc. قلچىڭنىزى *qılıj-inizi*, your sword.  
 abl. قلچىڭدىن *qılıj-inizdan*, from your sword.

## Third person.

## Sing.

nom. اغاجى *aghaj-i*, . . . his, her, their tree.  
 gen. اغاجىنىڭ *aghaj-inin*, of »     »     »  
 dat. اغاجىنە *aghaj-ina*, to »     »     »  
 loc. اغاجىندە *aghaj-inda*, in, at, on, with his, her, their tree.  
 acc. اغاجىنى *aghaj-ini*, . . . . .     »     »     »  
 abl. اغاجىندىن *aghaj-indan*, . . . . . from »     »     »

## Plur.

nom. اغاجلىرى *aghaj-lari*, . . . his, her, their trees.  
 gen. اغاجلىنىڭ *aghaj-lar-inin*, of »     »     »     »  
 dat. اغاجلىنە *aghaj-lar-ina*, to »     »     »     »  
 loc. اغاجلىندە *aghaj-lar-inda*, in, at, on, with his, her, their trees.  
 acc. اغاجلىنى *aghaj-lar-ini*, . . . . .     »     »     »  
 abl. اغاجلىندىن *aghaj-lar-indan*, . . . from »     »     »

## Sing.

nom. اناسى *ana-si*, . . . his, her, their mother.  
 gen. اناسىنىڭ *ana-sinin*, of »     »     »     »  
 dat. اناسىنە *ana-sina*, to »     »     »     »  
 loc. اناسىندە *ana-sinda*, in, at, on, with his, her, their mother.  
 acc. اناسىنى *ana-sini*, . . . . .     »     »     »  
 abl. اناسىندىن *ana-sindan*, . . . . . from »     »     »

The possessive terminations are also added to nouns when compound, or when preceded by adjectives.

Sing.

nom.	النون بوزكم بوزكم	<i>altun yuzuyum</i> , . . . my gold ring.
gen.	النون بوزكمك بوزكمك	<i>altun yuzuyumun</i> , of » » »
dat.	النون بوزكمه بوزكمه	<i>altun yuzuyume</i> , to » » »
loc.	النون بوزكمده بوزكمده	<i>altun yuzuyimde</i> , in, at, on, with my gold ring.
acc.	النون بوزلمى بوزلمى	<i>altun yuzuyumu</i> , . . . . » » »
abl.	النون بوزكمدن بوزكمدن	<i>altun yuzuyumden</i> , . from » » »

Plur.

nom.	النون بوزكمز بوزكمز	<i>altun yuzuyumuz</i> , . . . our gold ring.
gen.	النون بوزكمزك بوزكمزك	<i>altun yuzuyumuzun</i> , of » » »
dat.	النون بوزكمزه بوزكمزه	<i>altun yuzuyumuze</i> , to » » »
loc.	النون بوزكمزده بوزكمزده	<i>altun yuzuyumuzde</i> , in, at, on, with our gold ring.
acc.	النون بوزكمزمى بوزكمزمى	<i>altun yuzuyumuzu</i> , . . . . » » »
abl.	النون بوزكمزدن بوزكمزدن	<i>altun yuzuyumuzden</i> , . from » » »

Sing.

nom.	كومش ساعتم ساعتم	<i>gyumush saat-im</i> , my silver watch.
gen.	كومش ساعتمك ساعتمك	<i>gyumush saat-in in</i> , . of » » »
dat.	كومش ساعتمه ساعتمه	<i>gyumush saat-ime</i> , . to » » »
loc.	كومش ساعتمده ساعتمده	<i>gyumush saat-imde</i> , in, at, on, with my silver watch.
acc.	كومش ساعتمى ساعتمى	<i>gyumush saat-imi</i> , . . . my silver watch.
abl.	كومش ساعتمدن ساعتمدن	<i>gyumush saat-imden</i> , from » » »

Plur.

nom.	كومش ساعتمز ساعتمز	<i>gyumush saat-imiz</i> , our silver watch.
gen.	كومش ساعتمزك ساعتمزك	<i>gyumush saat-imizin</i> , of » » »
dat.	كومش ساعتمزه ساعتمزه	<i>gyumush saat-imize</i> , to » » »
loc.	كومش ساعتمزده ساعتمزده	<i>gyumush saat-imizde</i> , in, at, on, with our silver watch.

acc. كومش ساچتىزى *gyumush sā'at-imizi*, . . . our silver watch.  
abl. كومش ساچتىزىن *gyumush sā'at-mizden*, from . . . .

The word سو *su*, water, takes the letter ئ (never ن or س) before all suffixes beginning with a vowel:

Sing.

nom. صويم *su-yum*, my water.

gen. صوبك *su-yun*, thy water.

dat. صويى *su-yu*, his water.

§ 9. The Persian relative pronoun and conjunction كى *ki*, is sometimes used as a relative pronoun:

او در كى كوردم *dur ki gyurdum*, it is he whom I saw.  
أول كشى كى اوندن اقچه الدم *ol kishi ki ondan aqcha aldim*,  
that person from whom I received the money.

This way of speaking or writing is however considered vulgar and foreign.

#### § 10. THE RELATIVE PRONOMINAL SUFFIX كى *ki*.

There is, properly speaking, no relative pronoun in Turkish. The avoidance of the use of the relative pronoun is the great distinction between Turkish, and the Arian and Semitic languages. The numerous active and passive participles of the Turkish verb obviate the necessity of a relative:

كلان ام *gelen adam*, the man who comes, the coming man.

حاغرلن بو در *chaghiran bu dir*, it is this one who calls.  
سوييكم دوست *sevdiyim dost*, the friend whom I love.

كلان الاي *gelen alay*, the regiment that comes, that is coming, or the coming regiment.

چلغران صابط chaghiran zabit, the officer who calls or who is calling, or the calling officer.

سويليان دوستكىز suweleyen dostunuz, your speaking friend, your friend who speaks.

اوجحة الدبغم كيمسىد aqcha aldighim kimse, the person from whom I received the money.

يازدبغم كتاب yazdighim kitab, the book which I wrote or have written.

صادىدىكىز آت sattighiniz at, the horse which you have sold, or sell.

بىندىلىرى كمى bindikleri gemi, the ship in which they embarked.

صادون الدېغى او satun aldighi ev, the house which he bought.

سلام وىرىدىكمىز صابطىلر selam verdiyimiz zabitlar, the officers whom we saluted.

اوكتىدىكىز درسلىرى ugrendiyiniz dersler, the lessons which you have learnt.

كىسىدىكم اوى كورۇن كمى gittiyim evi gurdunmu, have you seen the house I went to?

كوردىكىم دشمن gurduyum dushman, the enemy whom I saw.

اعلان حوجق aghlayan chojuq, the crying child, the child who cries.

كسان فلچ kesen qiliq, the cutting sword, the sword that cuts, etc. etc.

This subject will be more fully treated under the active and passive participles.

#### § 11. THE RELATIVE PRONOUN *كى ki*.

*كى ki* is of Tartar origin and has no parallel in English.

Possessive pronouns in the genitive case when followed by کی *ki*, acquire an idea of particularization.

This combination becomes substantive, and indicates that which belongs to the substantive, or pronoun:

بنمکی *benim-ki*, that which is mine.

سنکنکی *sanin-ki*, that which is thine.

ونکنکی *onun-ki*, that which is his, hers.

دوسن *dost*, the friend.

دوسنکنکی *dostun-ki*, of the friend.

دوسننکنکی *dostun-ki*, the one which belongs to the friend.

برادر *birāder*, the brother.

برادرکنکی *birāderin*, of the brother.

برادرکنکی *birāderin-ki*, the one which belongs to the brother.

But if the substantive is in the locative it indicates that which exists in the object named:

انامدہ کی ماحبہ *anamda-ki mahabbet*, the love, that exists or that is in the possession of my mother, which my mother has.

اناسیندا کی مرحمت *anasinda-ki merhamet*, the pity, or mercy, that exists, that is in the possession of his mother, which his mother has.

When this relative pronominal suffix کی *ki*, gives the idea of particularization only, it expresses "own", "very own":

بنمکی *benim-ki*, mine, my own, very own.

سنکنکی *sanin-ki*, thine, thy » » »

ونکنکی *onun-ki*, his, his own, his very own, hers, her own, her very own.

بزمکنکی *bizim-ki*, ours, our own, our very own.

سزکنکی *sizin-ki*, yours, your own, your very own.

انلرکنکی *onlarin-ki*, theirs, their own, their very own.

بونکنکی *bunun-ki*, his, hers, own, very own, belongs to this.

شونكىنى *shunun-ki*, his, hers, own, very own, belongs to that.

بونلاركىنى *bunlarin-ki*, to those, belongs to theirs, their شونلاركىنى *shunlarin-ki*, own.

كى *ki*, is sometimes used in combination with a noun of time, or place. It never changes its pronunciation in accordance with the rules of euphony:

بو كونكى امر *bu gyun-ki emir*, today's orders

بو صلاحكى نمك *bu sabah-ki yemek*, this morning's food.

يوقارىكى *yugari-ki*, the one aloft.

اشاغىكى *ashaghi-ki*, the one below.

يلرۇكى *ileru-ki*, the one before.

گىرۇكى *geru-ki*, the one behind, etc. etc.

Sometimes the locative preposition is used with a noun of place:

يوجارىداكى *yugarida-ki*, that which is aloft.

گىرۇداكى *gerida-ki*, that which is behind.

اشاغىداكى *ashaghida-ki*, that which is below etc. etc.

When the pronoun is used as a substantive it is regularly declined like a substantive:

### Sing.

nom. نىمكى *benim-ki*, mine.

gen. بنىمكىن *benim-kinin*, of mine.

dat. نىمكتە *benim-kine*, to mine.

loc. نىمكتەدە *benim-kinde*, in, at, on, with mine.

acc. بنىمكىنى *benim-kini*, mine.,

abl. بنىمكتەدىن *benim-kindend*, from mine.

### Plur.

nom. بنىمكىلار *benim-kiler*, mine, my own possessions.

gen. بنىمكىلىك *benim-ki-lerin*, of mine, of my own possessions.

dat. بِنِمْكِيْلَرَهُ *benim-ki-lere*, to mine, to my possessions.

loc. بِنِمْكِيْلَرَهُ *benim-ki-lerde*, in, at, on, with, by mine, my possessions.

acc. بِنِمْكِيْلَرِي *benim-ki-leri*, mine, my own possessions.

abl. بِنِمْكِيْلَرَدَن *benim-ki-lerden*, from mine, from my own possessions.

Examples of the suffix کی *ki* with a demonstrative power:

اوْدَهُ کی قاری *evde ki qari*, the woman who is in the house.

اشاغیده کی اوْطه *ashaghida ki oda*, the room downstairs, the lower room.

دلده کی سر *dilde ki sirr*, the secret which is in the heart.

المدہ کی قلچ *elimde ki qilij*, the sword which is in my hand:

يۇغىردا کی پەنجەرە *yugarida ki penjere*, the window which is above.

بانمدا کی قلچ *yanimda ki qilij*, the sword that is near me.

كىندۇنكى کى لە كىلدى *kendinin-ki-lere geldi*, he came to his own.

و كىندۇنكى کى لۇ *ve kendinin-ki-ler*, and his very own.

It has also the power of particularization and appropriation when it is used without any preposition to specify any particular time:

بو كۈن دكىل لەن صباھىکى كۈن *bu gyun digil (diyil) lakin subah-ki gyun*, not to-day, but the day which is to-morrow, i. e. to-morrow.

اوېركى كۈن مى كىلدك *o bir-ki gyun-mi, geldin*, was it the other day you came?

بو كۈنكى خىبو *bu gyun-ki khaber*, to-day's news.

دۇنکى مكتوب *dun-ki mektub*, yesterday's letter.  
بو كۈنكى كۈن *bu gyun-ki gyun*, to-day, this day; etc.

## S 12. INTERROGATIVE PRONOUNS.

The interrogative pronoun *ai ne*, what? is also a substantive and it is declined:

Sing.

nom.	نَهْ	<i>ne</i> , what?
gen.	نَهْنُكْ	<i>nenin</i> , of what?
dat.	نَيْهْ	<i>neye</i> , to what?
loc.	نَدْهْ	<i>nede</i> , in what?
acc.	نَهْبِيْ	<i>neyi</i> , what?
abl.	نَدْهَنْ	<i>neden</i> , from what?

Plur.

nom.	نلر	<i>neler</i> , what things?
gen.	نلرگى	<i>nelerin</i> , of what things?
dat.	نلرە	<i>nelere</i> , to what things?
acc.	نلرى	<i>neleri</i> , what things?
loc.	نلردىن	<i>nelerde</i> , by what things?
abl.	نلردىن	<i>nelerden</i> , from what things?

### **Examples:**

دار نه	<i>ne vwar</i>	what is the matter?
دار نه	<i>ne vwar</i>	what is there, what is there
یوچ نه	<i>ne yoq</i>	what is the news? .
کلدن نید	<i>neye geldin</i>	why did you come?
استرسکنر نه	<i>ne istersiniz</i>	what are you come for?
در نه	<i>adi ne dir</i>	what do you want?
در نه	<i>adi ne dir</i>	what is its name { ?
در نه	<i>adi ne dir</i>	what do you call it }

ئە نە دەرسىن *{ne dersin}* } what do you say?  
 نە دېۋۆرسىن *{ne devorsin}* }  
 نە قىدر، نەقدار *{ne qodar, naqodar}*, how much?  
 نە ايچۇن *{ne ichun}* } why, wherefore?  
 نىبىچۇن *{nichun}*

When ئى *ئى ne*, is followed by a substantive it becomes an adjective and is indeclinable:

نە ادم در *ne adam dir*, what man is it, is he?  
 نە فايىدە جىككىدك *ne fäide chekdin*, what benefit did you derive?  
 نە مەمنۇن ادم *ne memnün adam*, what a happy man!

When ئى *ئى ne*, takes the possessive terminations, the ئى *i* is omitted in writing though it is retained in the pronunciation:  
 نە قىدر، نەقدار *negadar, naqadar*, how much?

نە درلۇ *ne turlu*, what sort? these two phrases are either substantive or adjective.

§ 13. The interrogative pronoun فەنگى *ganghi, hangi*. Which? is both substantive and adjective. When used as an adjective it precedes the substantive and is indeclinable:

فەنگى صابىط *hanghi zübit*, which officer?  
 فەنگى طاپىر *hanghi tabur*, which battalion?  
 فەنگى ادم *hanghi adam*, which man?  
 فەنگى قارى *hanghi qari*, which woman?

When it is joined to the possessive suffixes it becomes declinable:

فەنگىسى *hanghisi*, which one of them?  
 فەنگىكىز *hanghiniz*, which one of you?  
 بىلمام قەنگىسى *bilmem hanghisi dir*, I know not which of them it is?  
 بىلمىز قەنگىسى *bilmez hanghisi dir*, he knows not which of them it is?  
 قەنگىيمىز *hanghimiz*, which one of us?  
 قەنگىلىرىكىز *hanghilariniz*, which ones of you?

قىنغيلىرى *hangihiları*, which ones, or one of them?  
 قىنغيىسىنى *hangisini alırsınız*, which of them will you take?

نصل *nasl*.

§ 14. نصل *nasl* is an interrogative of quality, or manner, and means: How? in what way? what sort? what kind? however, how!. Sometimes it is an indefinite pronoun:

نصل سن *nasl sin* { how are you?  
 نصل سكر *nasl siniz*

نصل مترجم در *nasl muterjem dir*, what sort of a translator is he?

نصل ترجمان در *nasl terjuman dir*, what kind of an Interpreter is he?

بو نصل كevityت در *bu nasl keyfiyet dir*, what sort of a business is this?

§ 15. The words كبم *kim*, 'who', ئىن *ne*, 'what', ئىنچى *hanghi*, 'which', and نصل *nasl*, 'how', are also indefinite pronouns. They then take هر *her*, ever, before them:

هر كيم *her kim*, whoever.

هر نه *her ne*, whatever.

هر فنغي *her hanghi*, whichever.

هر نصل *her nasl*, howsoever.

These take the expletive ايسىد *ise* after them. This verbal inflection is very much used in Turkish composition, being often an expletive, but giving a peculiar force to the language.

هر كيم كلير ايسىد *her kim gelir-isa*, whoever comes,  
 whoever may come.

هر نه اولور ايسىد اولىسۇن *her ne olur-isa-olsun*, whatever happens, let it happen.

هر قنگى ايسە *her hanghi-isa*, whichever it may or should be.  
 نصل ايچىر ايسە ايتىسون *nas-eder-isa-etsin*, let him do in any way he can.

§ 16. When ايسە *isa*, is the third person singular of the present subjunctive of the defective verb ايمك *imek*, 'to be' and often has no exact verbal signification; but rather expresses «as for», or «as regards»:

بو بېرى ايسە *bu berber isa*, as for this barber.

بو نفرايسە *bu nefer isa*, as for this private soldier.

بن ايسە *ben isa*, as for me.

سن ايسە *san isa*, as for (thee) you.

او ايسە *o isa*, as for him, her, it, etc. etc.

### § 17. INDEFINITE PRONOUNS.

The indefinite pronouns هر *her*, each, every, يوق *yog*, no, not, nothing, هيچ *hich*, none, no one, not any, nothing كىمسە *kimse*, some one; (with a negative) nobody. كىمسە *kimesne*, no one, except هر *her*, every.

از *az*, few, little, بىر از *bir az*, a little.

These indefinite pronouns, may be either adjectives or substantives.

هر کس *her kes*, every one.

هر كىمسە *her kimse*, any, any one.

هر كشى *her kishi*, each one.

بىر شى يوق *bir shey yog*, there (is) nothing.

كىمسە يوق *kimse yog*, there (is) no one.

هيچ كلمدى *hich gelmedi* } no body, or no one  
 هيچ كىمسە كلمدى *hich kimse gelmedi* } has come.

هيچ بىر شى يەلدى *hich 'bir shey yemedim*. I have eaten nothing.

هیچ کیمسه یازمده hich kimse yazmadı, no one wrote, no body has written.

سپدده اکمل بیوq sepedde ekmek yoq, there (is) no bread in the basket.

اومنه کیمسه بیوq evimde kimse yoq, there (is) no one, nobody, in my house.

هیچ بىر شى اشتمىم hich bir shı ıshitmedim. I have heard nothing at all.

اللهى شیخ نر و فنله کیمسه کورمشدar allahi hich bir waqqitta kimse geurmemish dir, no one has seen God at any time. Literally, God, at any one time, any one has not seen.

هیچ کىندى hich gitmedi, he did not go at all.

§ 18. The Turks usually insert a word meaning «piece» or «unit» between a numeral and the noun it qualifies.

Examples :

بىر ساره تكىنде bir para tekne, one piece ship = a ship.

اىكى قطعىكتاب iki qit'a kitab, two piece book = 2 books.

اوج دانىه انجىو uch tane inji, three grain pearl = three pearls.

### § 19. ARABIC PLURALS.

The Arabic plural has two great divisions called:

جمع سالم jem'i salim, sound, or regular plural, and جمع مكسّر jem' mukesser, broken, or irregular plural. The regular plural is subdivided into two kinds.

جمع مذكر jem'i muzekker, «plural masculine». This is called sound or regular because the order of the letters singular is not changed in the plural; certain letters are affixed, namely ون an, in the nominative and ين in in the oblique case.

Masculine sing.

**مُؤْمِنٌ** mü'min, believer.

Plur.

**مُؤْمِنُونَ** mü'min-ün, believers, oblique case.

**مُؤْمِنُونَ** mü'min-ün, " nominative case.

Sing.

**عَالِمٌ** ālim, learned.

Plur.

**عَالَمُونَ** ālim-ün, learned, nominative.

**عَالَمُونَ** ālim-ün, learned, oblique.

If the masculine noun end in the letter **ي** *yi*, that letter is changed into **أ**, in the plural:

Sing.

**سَاقِي** sāqī, a cupbearer.

Plur.

**سَاقُونَ** sāqūn, cupbearers.

The feminine regular plural of Arabic nouns is formed by adding the syllable **ات** *at* to the feminine singular:

Sing.

**مُعَلِّمٌ** muellime, teacher (*f*).

Plur.

**مُعَلِّماتٍ** muellimat, teachers.

Sing.

**مُؤْمِنَةٌ** mü'mine, a believer (*f*).

Plur.

**مُؤْمِنَاتٍ** müminat, believers.

## Sing.

حرکه *hereke*, movement (*f*).

## Plur.

حركات *herekyāt*, movements (*f*)

## Sing.

عاده *āde*, custom (*f*).

## Plur.

عادات *ādāt*, customs (*f*).

The irregular, or broken Arabic plural is so called because the order of the letters is not kept. This is disarranged:

- (1) by adding one or more letters at the beginning or end, or in the middle of the noun singular,
- (2) by omitting one or more letters from the singular, and
- (3) by changing the vowels only.

## Example of the

(1) Sing.

رجل *rajol*, man.

Plur.

رجال *rijal*, men.

## Example of the

(2) Sing.

رسول *resūl*, an apostle, a messenger.

Plur.

رسل *rusul*, apostles, messengers.

## Example of the

(3) Sing.

أسد *esed*, Lion.

Plur.

أسد *usud*, Lions.

The broken plurals, جمع مكسور *jem'i mukesser*, are also divided, thus ~

- (1) جمع العله *jem'i ul-qille*, «the diminutive» which is applied to numbers from 3 to 9 and
- (2) into جمع الكثره *jem'i ul-kesre*, «the multiplicate» which denotes any number from 10 to infinity.

The first has four different forms.

- (1) كثي *esīla*, as كثي *ardiya*, «cloaks», from the sing. كثي *ridā*, a cloak.
- (2) كثي *fīla*, as كثي *fitya*, «young men», from the sing. كثي *fata*, a young man.
- (3) أصل *afāl*, as أصل *adlo'*, «ribs» from the sing أصل *dil*, a rib.
- (4) أفعال *afāl*, as أفعال *azfar*, «nails of the fingers» from the sing. ظفر *zifr* a nail of the finger.

§ 20. The broken plurals جمع المكتسر *jemu' ul-mukesser*, are so irregular and various that no rule would help the student. They must be learnt by practice:

sing. بيت <i>beyt</i> , a house.	plur. اسار <i>abyar</i> , wells.
plur. بيوت <i>buyūt</i> , houses.	sing. درب <i>derb</i> , a road.
sing. نار <i>nar</i> , a fire.	plur. دروب <i>durūb</i> , roads, streets.
plur. نيران <i>nīran</i> , fires.	sing. سيف <i>seyf</i> , sword.
sing. كتاب <i>kitab</i> , a book.	plur. سيف <i>suyūf</i> , swords.
plur. كتب <i>kutub</i> , books.	sing. صاف <i>zayf</i> , a guest.
sing. صور <i>sūr</i> , a wall.	plur. صوف <i>ziyūf</i> , guests.
plur. اصوار <i>aswar</i> , walls.	sing. مركب <i>merkeb</i> , a ship.
sing. بئر <i>bir</i> , a well.	plur. مراكب <i>merakib</i> , ships, etc.

It will be seen from the above examples that the irregular, or broken Arabic plurals used in Turkish are of numerous forms. They are not obtained by adding a letter or letters, vowel or consonant to the end of the singular, but by varying the vowel or vowels of the word and by adding letters, consonant or vowel, as the case may be, before, between, or after the letters of the singular.

### § 21. THE PERSIAN PLURALS.

The formation of the Persian plurals:

- (1) names of human beings, and of larger animals form their plural by adding the termination ان *ān* to the sing.

sing. مَرْدٌ *merd*, a man.  
 plur. مَرْدَانٌ *merdān*, men.  
 sing. زَنٌ *zen*, a woman.  
 plur. زَنَانٌ *zenān*. women.  
 sing. پادشاه *pādishāh*, a king.  
 plur. پادشاھان *pādishahān*, kings.  
 sing. کنیزک *kenīzék*, a damsel.  
 plur. کنیزکان *kenīzékyan*, damsels.  
 sing. دل فریب *dil firib*, an allurer of hearts.  
 plur. دل فریبان *dil firibān*, allurers of hearts.  
 sing. اسپ *esp*, a horse.  
 plur. اسپان *espan*, horses.

(2) Names of lifeless things form their plural in Persian by adding **ه** *hā* to the singular, sometimes also **ان** *an*:

sing. در <i>der</i> , a door.	plur. روزه <i>rūzhā</i> , days.
plur. درها <i>derhā</i> , doors.	sing. مور <i>mūr</i> , an ant.
sing. روز <i>rūz</i> , a day.	plur. مورها <i>mūrha</i> , ants.

(3) The names of all irrational animals may take this form also.

sing. اسپ <i>esp</i> , a horse.	
plur. اسپان <i>espan</i> , horses.	
sing. شتر <i>shutur</i> , a camel.	
plur. شتران <i>shuturan</i> , etc.	{ camels.
شترها <i>shuturha</i> .	
sing. قلم <i>qalam</i> , a pen.	
plur. فلمها <i>qalamhā</i> , pens.	
sing. درخت <i>dirakht</i> , a tree.	
plur. درختها <i>dirakhtha</i>	{ trees.
درختان <i>dirakhtan</i>	

When ان *an*, is added to a noun ending in the letter ه *hē*, this ه *hē*, is converted into ج *ge*.

sing. فرشته <i>firishte</i> , an angel.	
plur. فرشتگان <i>firishtegān</i> , angels.	

Sometimes the *hā*, is retained and the syllable کان *kān* added as a separate termination.

sing. مُرْدَه murde, dead. plur. کان murdegān, the dead.

When to such nouns the syllable کا *hā* is added, the final *hā* disappears:

sing. نَامَة nāma, a book or a letter.

plur. نَامَهَا namahā, books or letters.

When the syllable ان *an* is added to nouns ending in *clif*, or *vivau*, the letter ی *ye* must be inserted to avoid the hiatus:

sing. دَانَا dana, a sage.

plur. دَانَاتَان danayan, sages.

sing. پَرِيٰ رو peri rū, fairy faced.

plur. پَرِيٰ روَان peri rūyan, fairy faced ones.

## CHAPTER XV.

### THE VERB, فعل *ful*.

Turkish verbs are of two kinds:

1 simple. 2 composite.

All verbs of Turkish origin are simple.

The composites are formed by prefixing a noun, or adjective to one of the auxiliary verbs.

The following are the auxiliaries.

أَتَمَك etmek } to do.  
أَتَلَمَك eylemek } to do.

أَوْلَمَق olmaq, to be. } to do, to perform.  
فَلِمَق فِلِمَق qilmaq } to do, to perform.

بِيُورْمَق buyurmaq, v. n. to exercise authority, act as master, give orders; to say, to do, any thing; used when speaking of or to a superior:

ئى زى بىيورۇنىز، what did you say?

ايچىرى بىيورۇنىز، pray walk in.

بىيورك بىيورك buyurun, I beg you! do me the favour!

The infinitives of all Turkish verbs end either in مەك mek, or ماق mag, according as the root is soft or hard: سۈمك sevmek, to love. أۇيۇمىق uyumaq, to sleep. كەلمك galmek, to come. فالعماق galmaq, to rise, to get up.

Both are conjugated in the same way. The root is the second person singular of the imperative:

سۈمك sevmek, to love, infinitive.

سو sev, love thou, imperative.

قالغىمق qalgmaq, to rise, to get up, infinitive.

قالق qalq, rise thou, imperative.

The interpolation of one or more letters between the root of the verb and the infinitive termination gives to the verb totally different significations.

§ 1. The Passive verb (فعل ماجھۇل) *filî mejhûl* is formed by adding the letter ل lam to the root:

سۈلەك sev-il-mek, to be loved. When the root of a simple verb ends in a vowel, or in the letter ئ, it forms its passive by adding ئ instead of ل:

Infinitive المقا almaq, to take.

Imperative ال al, take thou.

Passive الەنەن مەق al-in-maq, to be taken.

Infinitive أۇرمۇق ogumaq, to read.

Imperative اوقو oqu, read thou.

Passive اوچۇن مەق oqu-n-maq, to be read.

Infinitive قۇمۇق qdmaq, to put.

Imperative قو qo, put thou.

Passive قۇن مەق go-n-maq, to be put.

§ 2. قعل متعدي (f-i-l-i قعل متعدي) is formed by the insertion of the syllable در between the root and the termination:

سودرمك *sev-dir-mek*, to cause to love.

تپدرمك *tep-dir-mek*, to cause to kick.

طابدرماق *tap-dir-maq*, to cause to worship.

When the root of the active verb has more than one syllable, and ends in ل *lam*, in ر *ri*, or in a vowel, its causative is formed by the insertion of ت *te* instead of در *dir*:

Infin. اوقومق *oqumaq*, to read.

Aوھوتمق *oqu-t-maq*, to cause to, or let read.

Infin. حاختمق *chaghirmaq*, to call.

حاختمق *chaghir-t-maq*, to cause, make, or let call.

Infin. سوللمك *suweylemek*, to speak.

سویلتمق *suweyle-t-mek*, to cause, let, or make speak.

There are a few verbs ending in consonants which insert the letter ر *ri* instead of ت *te*:

اوجرمق *uchurmag*, to cause, make, or let fly.

دوشرمك *dushurmek*, to cause, make, or let fall.

فاجرمق *qachirmaq*, to cause, make, or let flee or escape.

جيقارمق *chigarmaq*, to cause, make, or let come, or bring out.

By the insertion of the letter ن *in*, the indeterminate form of the verb is formed. It is called فعل لارم *fıl-i lāzim*:

سونملك *sev-in-mek*, to love one's self, to please one's self.

بافنمق *baq-in-maq*, to look about, here and there, in a perplexed or confused manner.

صاقنمق *saq-in-maq*, to keep one's self free, safe; to get out of harm's way, to be careful.

روبه كينمك *ruba, uruba, giyin-mek*, to put clothes on one's self.

قاشنمق *qash-in-maq*, to scratch one's self.

قلجع قوشانمق *qılıj qushan-maq*, to gird a sword on to one's

self (this is done by the Sultans and other Eastern potentates on accession, and is equivalent to the coronation of Christian kings).

رُبَّا، وَرُبَّلِرْيَمِي كيندييم ruba, uruba larimi giyineyim, let me put on my clothes.

عَسْكَر، وَرُبَّلِرْيَمِي كيندييم asker ruba, uruba larimi giyineyim, let me put on my (military) uniform.

§ 3. The reciprocal verb, فعل مشاركت *fi'l-i mushärekət*, is formed by the insertion of the letter ش *shin*, between the root and the termination:

سوشماك *sev-ish-mek*, to love one another.

گورشماك *gyur-ush-mek*, to see one another, and converse in a friendly way one with another.

بوشماق *bozushmaq*, to quarrel one with another.

#### § 4. THE NEGATIVE VERB, فعل نفي *fi'l-i nəfy*.

The negative verb is formed by the insertion of the letter م between root and termination having the vowel (=) *ustun*.

باقمهق *baqmamaq*, not to see.

انمهق *at-ma-maq*, not to throw.

بازمهق *yaz-ma-maq*, not to write.

سوهمق سوهمق *sev-me-mek*, not to love, etc.

#### § 5. THE IMPOTENTIAL VERB, ممکنست *mumkinsiz*.

The impotential verb which expresses inability or impossibility is formed from the negative by adding to the root of the verb the letter ه *he*, or sometimes the letter ل *elif* before the letters م *me* or ل *la* of the negative verb:

لَا يُحِبُّ suve-me-mek, not to be able to love.

سُوْيَلِيْمِيْمِك suweyle-ye-me-mek, not to be able to speak.

يَا زَامِق yaza-ma-maq, not to be able to write.

الْأَمْقَ al-a-mamaq, not to be able to take, etc.

If the root of the verb is the letter ت te, this letter becomes د dal, in the impotential verb:

كِيْتِمِك gitmek, to go.

كِيْدِلِمِك gide-memek, not to be able to go.

إِيْتِمِك etmek, to do.

إِيْدِمِك ede-me-mek, not to be able to do.

### § 6. THE VERB OF POSSIBILITY OR ABILITY مُمْكِن mumkin.

This is formed by the verb بِلْمَك bilmek, to know, added to principal verb in the third person singular of the optative:

أَنْهَا بِلْمَك ede bilmek, to be able to do (any thing).

أَنْهَا بِلْرِيم ede bilirim, I can, am able, to do.

يَا زَاهِ بِلْمَك yaza .bilmek, to be able to write.

أَكَا يَا زَاهِ بِلْرِسِكَز ana yaza bilirsiniz, you can, or are able to write to him.

كَلَه بِلْمَك gele bilmek, to be able to come.

أَوْمَه كَلَه بِلْرِسِكَز افْنَدِم evime gele bilirsiniz efendim, you can come to my house, sir.

دُوْسْتِكَرَه كَلَه بِلْرِسِكَز dostunuz a gide bilirsiniz, you can go to your friend.

أَنْكَلَه بِرَابِر كَلَه بِلْرِسِكَز aninile beraber gele bilirsiniz, you can come alone with him, you are able to come with him, etc.

### § 7. Eight verbs (four active and four passive) are considered by Turkish grammarians to be the auxiliary verbs:

Active	ايتىمك	<i>etmek</i>	{	to do.
	ابلىمك	<i>eylemek</i>		
	قىيلماق	<i>qilmag</i>		
	بىورماق	<i>buyurmag</i>		
Passive	اولماق	<i>olmaq</i>	{	to be done, to be made.
	ولىمك	<i>olunmag</i>		
	قىلىنماق	<i>qilinmag</i>		
	بۇرۇلماق	<i>buyurulmag</i>		

When either an Arabic, Persian or Turkish noun or adjective is prefixed to them, the noun or adjective remains unchanged through all the moods and tenses:

حاسِر اتىمك *hâzır etmek*, to prepare, to make ready.

راصِي اتىمك *râzi etmek*, to satisfy, to content.

حاسِر اولماق *hâzır olmaq*, to be ready, to be present.

In addition to the foregoing there are some other verbs that may be considered as auxiliaries:

طیاۋ بىمك *dayaq yemeğ*, to receive a flogging.

تەمن نىمك *yemin etmek*, | to take an oath.  
اىد اىخىمك *and ichmek*, |

وجوْدَة كىلمك *wujuda gelmek*, to come into existence,  
to be born.

الىعات اتىمك *iltifat eylemek*, | to take notice of, to  
الىعات اتىمك *iltifat etmek*, | show attentions.

اولە بىلمك *ola bilmek*, to be possible.

اىلىك كۈرمك *iylîk gyurmek*, to receive acts of kindness.  
سېرىف بىبورماق *teshrif buyurmag*, to visit, to confer honour.

§ 8. Impersonal verbs are expressed in Turkish either by the third person sing. of the passive aorist, or by the third person plur. of the active verb:

دىنەر <i>denir</i> ,	{	it is said.
دىنەر <i>denir</i> ,		

## § 9. VERBS DERIVED FROM NOUNS AND ADJECTIVES.

There are many verbs in Turkish derived from nouns and adjectives formed by the addition of the following forms:

{ لمك lemek.	{ لنمق lanmaq.
{ لمق lamaq.	{ لشمك leshmek.

كبياجه geyje, the night.

كبياجهلمك geyjelemek, to become night.

ارزو arzu, wish, desire.

ارزو لمق arzulamaq, to wish, to desire.

شبهه shuphe, doubt, suspicion.

شبهه لنمق shuphelenmek, to become suspicious.

اختيار ikhtiyar, old, aged.

اختيار لنمق ikhtiyarlanmaq, to become old, aged.

طوز tuz, salt.

طوز لنمق tuzlanmaq, to become salted.

او ev, a house.

اولىمك evlenmek, to set up a house, to marry.

گوزل gyuzel, pretty.

گوزل لنمق gyuzellenmek, to become pretty.

درین derin, deep.

درین لنمق derinlenmek, to become deep.

دوست dost, a friend.

دوسنلاشمق dostlashmaq, to become friends with one another.

از az, little in quantity, few in number.

ازالمق azalmaq, to become lower, less.

كچوك kuchuk, small.

كچولمك kuchulmek, to become small.

اكري egri, bent, crooked, slanting.

اكريمك egrilmek, to become bent, etc.

أينجىدە	<i>inje</i> , thin (in solidity).
أينجىلنەك	<i>injelenmek</i> , to grow, become thin.
چوق	<i>choq</i> , much, many, great.
چوغۇلماق	<i>choghalmaq</i> , to increase, become many.
طۇغرى	<i>doghru</i> , straight.
ضۇغۇلىتىق	<i>doghrultmaq</i> , to straighten.
سرت	<i>sert</i> , strong, pungent, violent, vehement.
سېرتلىمك	<i>sertlemek</i> , to become strong.
كنج	<i>genj</i> , young.
كنجىلمك	<i>genjelmek</i> , to grow young.
كۈر	<i>kyur</i> , blind, blunt.
كۈرلەنمك	<i>kyurlenmek</i> , to become blind, or blunt, etc.

§ 10. To express idiomatically the repetition and continuation of the action implied by the verb, the Turks employ the following verbs.

كلەمك	<i>gelmek</i> , to come.
كۈرمك	<i>gyurmek</i> , to see.
باتىق	<i>yatmag</i> , to lie down, to go, to sleep.
طۇرمق	<i>durmaq</i> , to stay, to remain, to stop, to halt.
اولە كلمك	<i>ola gelmek</i> } to be often.
اولە كورمك	<i>ola gyurmek</i> } to be repeatedly.
دە كلمك	<i>deye gelmek</i> , } to be often saying.
دە كورمك	<i>deye gyurmek</i> , } to be often doing.
اىدە كورمك	<i>ede gyurmek</i> , to be in the habit of doing.
كىيدوب ياتۇر	<i>gidub yatur</i> , he is constantly going.
واردوب كلمك	<i>varub gelmek</i> , to frequent.
يازىزب طۇرمق	<i>yazup durmaq</i> , to be always writing.
يېرىپ طۇرسىن	<i>yeyp durursin</i> , you are (thou art) always eating.
ياتۇر طۇرۇ	<i>yatup durur</i> , he is always lying down.
صباحدىك يازىر ياتارىم	<i>sabahadek yazar yatarim</i> . I will keep on writing until tomorrow morning.

**بۇتۇن گۈزى سوقاقدا گەزىر يۇرۇر،**  
he is walking all day long in the street.

§ 11. Verbs denoting beginning of an action are expressed as follows:

ولىق *olmag*, to be, to become.

باشلىق *bashlamaq*, to commence, to begin.

Examples:

اخشام اولىپور *akhsham (aksham) olıyır*, it is getting late, (lit.) evening it becomes.

قرانلىق اولىپور *qaranlıq olıyır*, it is getting dark, (lit.) darkness it is becoming.

وقتى قوشلۇق *qushluq vaqtı*} the time of birds, i. e. the early morning.

يازمىغە باشلىدى *yazmagha bashladi*, he began to write, (lit.) to write he began.

قالقىمۇ باشلىپورلار *qalqmaghha bashligorler*, they are beginning to get up, (lit.) to get up they are beginning.

سومكە باشلىدۇ *sevmeye bashladim*. I began to love.

كولمۇ باشلىدى *gyulmeye bashladi*, he began to laugh.

يمكە باشلىدىلار *yemeye bashladilar*, they began to eat.

§ 12. The following expressions are idiomatic:

قرنىم اچدر *qarnim ajdir*, | I am hungry, (lit.) my  
قرنىم اچدۇر *qarnim achdir*, } stomach is hungry.

اشتھام ولار *ishtiham var*, I have an appetite, (lit.) my appetite (is) existent.

اجلاق جىيەرمى كباب ايلدى *ajliq jiyerim kebab eyledi*, I am dying with hunger, (lit.) hunger my liver has roasted.

كۆكلەم استىرى *gyunulim ister*, I wish, (lit.) my heart desires.

جان و كۆكىلىدىن *jän-u-gyunulden*, willingly, with all one's heart and soul, (lit.) soul and heart from.

كۈكىسىز	<i>gyunulez</i> , meek, lowly of heart, (lit.) heartless.
كۈكل بولانتىيسي	<i>gyunul-bulantisi</i> , sickness, nausea, (lit.) the heart turbidness.
كۈكلى اولمق	<i>gyunulu-olmaq</i> , to have a desire, to have an inclination, to have a heart, (lit.) his heart to be.
كۈكلنى يايماق	<i>gyunulunu-yapmaq</i> , to persuade (one) to obtain his consent (lit.) the heart of him to make.
كۈلباصلى	<i>kyulbasdi</i> , a steak or chop grilled, (lit.) ashes pressed it.
صوسزۇم	<i>susuzum</i> , I am thirsty, (lit.) water without I am.
دېيق اتمق	<i>dayaq atmaq</i> , to flog, (lit.) a thrashing, beating to throw.
دېياق يىمك	<i>dayaq yemek</i> , to be beaten, (lit.) a thrashing, beating to eat.
ضرر يوق	<i>zarar yoq!</i> (interj.) never mind! no matter, (lit.) harm, damage there is not.
تىرىپ سكە	<i>darbi-sikke</i> , the coining of money, (lit.) striking of coin.

## CHAPTER XVI.

### FORMATIONS, OR DERIVATIONS OF THE TURKISH VERB.

Some grammarians give 23 and others 25 formations or derivations of the Turkish verb, but according to the best authorities (Sir James Redhouse included) there are 36 which are divided into 12 determinate, 12 indeterminate, and 12 reciprocal. The original Turkish verb by regular derivation

forms itself into a system of 12 affirmative, 12 negative, and 12 impotential verbs. The following table contains the second person sing. of the imperative of each form of the verb.

ACTIVE.				
CLASSES	Trans or Intrans Determinate.	Trans. or Intrans Indeterminate.	Intransitive Reciprocal.	
Simple.	سُوٰ <i>sov</i> , love.	سُوٰنْ <i>sevin</i> , love one's self.	سُوٰنْ سُوٰنْ <i>sevish</i> , love another.	
Causative. (Permissive).	سُوٰدِرْ <i>sevdir</i> , make, or let love.	سُوٰنْدِرْ <i>sevindir</i> , make love one's self.	سُوٰنْدِرْ سُوٰنْدِرْ <i>sevishdir</i> , make one another love.	
Simple.	سُوٰنْ <i>sevme</i> , love not.	سُوٰنْدَهْ <i>sevime</i> , love not one's self.	سُوٰنْدَهْ سُوٰنْدَهْ <i>sevishme</i> , love not one another.	
Causative. (Permissive).	سُوٰدِرْمَهْ <i>sevdime</i> , make, or let not love.	سُوٰنْدَهْ <i>sevindirme</i> , make not one's self love.	سُوٰنْدَهْ سُوٰنْدَهْ <i>sevishdirme</i> , make not one another love.	
Simple.	سُوٰنْهَمْ <i>seveme</i> , be unable to love.	سُوٰنْهَمْ سُوٰنْهَمْ <i>sevime</i> , be unable to love one's self.	سُوٰنْهَمْ سُوٰنْهَمْ سُوٰنْهَمْ <i>sevishme</i> , be unable to love one another.	
Causative. (Permissive).	سُوٰنْدَهْ <i>sevdire</i> , be unable to make love.	سُوٰنْدَهْ سُوٰنْدَهْ <i>sevindire</i> , be unable to make one's self love.	سُوٰنْدَهْ سُوٰنْدَهْ سُوٰنْدَهْ <i>sevishdirenme</i> , be unable to make another love.	

§ 3. This same form is that of a verbal noun.

يازمه *yaz-ma*, the act of writing.

يابيشه *yap-ma*, the act of making.

أوقوشه *oqu-ma* » » » reading.

بيلمه *bil-me*, » » » learning, knowledge.

كيتتمه *git-me*, » » » going.

صاقته *sat-me*, » » » selling.

المه *al-me*, » » » taking.

سومه *sev-me*, » » » loving.

بيشه *ye-me*, » » » drinking.

§ 4. By adding to the root the letter ش *shin*, which indicates, the mode or manner of the action, another verbal noun is formed:

كلش *gel-ish*, manner of coming, of arrival.

كيدش *gid-ish*, » » going.

كولش *gyul-ish*, way of laughing, laughter, laugh.

باشقش *baq-ish*, looking, look, gaze, glance.

اورش *wu-rush*, a blow, thump, knock.

صاقتش *sat-ish*, a sale.

انش ويريش *al-ish, ver-ish*, taking and giving, i. e. commerce, buying, and selling:

المق *al-maq*, to buy.

انش *al-ish*, a mode of taking, a purchase.

ويرمك *ver-mek* to give.

ويريش *ver-ish*, a mode of giving, a gift.

بيلmek *bil-mek*, to know.

بيليش *bil-ish*, a mode of knowing or guessing.

§ 5. By adding to the infinitive (if it end with the letter ق *qaf*) the particle لق *lig*, another verbal noun is formed:

اورمق *wur-maq*, to strike.

اورمقلق *wurmag-lig*, the action of striking..

**الْمَقْ** *al-maq*, to take.

**الْمَقْلُقْ** *al-maq-lig*, the act of taking.

**صَاتِمْقْ** *sat-maq*, to sell.

**صَاتِمْقْلُقْ** *sat-maq-lig*, the act of selling.

§ 6. By adding the particle **لَكْ** *lik*, to the infinitive (if it end in the letter **كْ** *kef*). The same verbal noun is formed in the case of soft verbs:

**كُورْمَكْ** *gyur-mek*, to see.

**كُورْمَكْلَكْ** *gyur-mek-lik*, the act of seeing.

**سَوْمَكْ** *sev-mek*, to love.

**سَوْمَكْلَكْ** *sev-mek-lik*, the act of loving.

**بِيلْمَكْ** *bil-mek*, to know.

**بِيلْمَكْلَكْ** *bil-mek-lik*, the act of knowing.

**گَزْمَكْ** *gez-mek*, to walk.

**گَزْمَكْلَكْ** *gez-mek-lik*, the act of walking.

## CHAPTER XVII.

### THE FORMATION OF THE TENSES.

It is from the root of the verb that the tenses are formed. By adding the letter **رِي** *ri*, to the root, the indeclinable participle present is produced:

**سَوْر** *sev-er*, loving, he, she loves.

By adding the particle **يُور** *yor*, to the root the active participle present indeclinable is formed:

**سَوْيُور** *sev-yor*, he, she, it is loving, etc.

By adding the particles **جَقْ** *jag* or **جَكْ** *kek*, preceded by the letter **هِ** *he*, the future participle is formed:

**صَاتِنْجَقْ** *sat-aqaq*, he, she, it shall, or will sell.

**الْمَحْقَ** *al-aqaq*, he, she, it shall, or will take.

**يَارْجَقْ** *yaz-aqaq*, he, she, it shall, or will write.

سوجك *sev-ejek*, he, she, it shall, or will love.

كلدجك *gel-ejek*, he, she, it shall, or will come.

كيدجهك *gid-ejek*, he, she, it shall, or will go, etc.

§ 1. By adding to these participles the personal termination, the tenses and persons of all the verbs are formed:

### Sing.

سويورم *sev-iyor-um*, I am loving.

سويورسن *sev-iyor-sun*, thou art loving.

سويور *sev-iyor*, he, she, it is loving.

### Plur.

سويورز *sev-iyor-uz*, we are loving.

سويورسکن *sev-iyor-sunuz*, you are loving.

سويورلر *sev-iyor-lar*, they are loving.

By adding to the root the letter ان *an*, or ن *nun*, or the particle يجي *iji*, the declinable present participle is formed:

سون قاري *sev-en qari*, the loving woman, the woman who loves, loved, or will love.

صادان ادم *satan adam*, { The selling man, the man who sells, or will sell.

اتنان ادم *at-an adam*, { The throwing man, the man who throws, threw, or will throw.

If the root end with a vowel sound (as is the case with all the negative and impotential verbs) the letter ي *ye* is placed before either the ن *nun*, or the particle ان *an*:

اوقيان ادم *oqu-yan adam*, the reading man, the man who reads, read or will read.

يورويان الاي *yuruyan alay*, the marching regiment, the regiment that marches, marched, or will march.

الصياغة سوبيلين *suweleyen zabit*,  
الصياغة سوبيلي جى *suweleyiji zabit*,  
The speaking officer, the  
officer who speaks, spoke,  
or will speak.

By adding the particle مش *mish* to the root of the verb, the past active participle is formed:

ام سومش *sev-mish adam*, a man who has loved.

By adding the particle دق *diq*, or دك *dik* to the root, the declinable active participle is formed with the affixes:  
بازدق *yaz-diq*, who wrote, who has written.

كلدك *gel-dik*, who came, who has come.

This form is not so much used as the past active participle: it is always used adjectively.

§ 2. There are many affirmative verbs the roots of which end in either the letter ش *shin*, or چ *chim*, which form their transitive or causative in , *ir* instead of در *dir*:

شاشمق *shashmaq*, to be surprised, astonished, to be bewildered, confounded.

شاشرمق *shash-ir-maq*, to confuse, bewilder.

قاچمق *qachmaq*, to run away, escape, desert.

فاچرمق *qach-ir-maq*, to cause to make one escape, run away, desert.

گچمک *gechmek*, to pass over, to go through.

گچورمک *gech-ir-mek*, to cause or make one go over, go through.

ایچمک *ich-mek*, to drink.

ایچرمک *ich-ir-mek*, to cause to drink.

اشمک *eshmek*, to scratch.

اشرمک *esh-ir-mek*, to cause to scratch.

اشمق *ashmaq*, to carry, send, pass over, beyond.

اشورمک *ash-ir-maq*, to cause or make carry, send, pass over, beyond.

طاشمق *tashmag*, to overflow.

طاشرمق *tash-ir-maq*, to cause to overflow.

Exceptions:

اچمق *achmaq*, to open.

اچدرمق *ach-dir-maq*, to cause to open.

ساجمق *sachmaq*, to scatter, to throw.

ساجدرمق *sach-dir-maq*, to cause to scatter.

There are several other exceptions; but the causative and transitive forms of these affirmative verbs ending in consonants must be learnt by practice, or from a good dictionary.

## CHAPTER XVIII.

### THE SUBSTANTIVE VERB «TO BE».

Properly speaking there is no verb in Turkish answering to the verb «to be» in English in all its moods and tenses; but the verb اولمق *ol-maq*, acts for the verb «to be» as it is both an auxiliary and an independent verb. The defective verb ايم *im*, ييم *yim*, ميم *em* «I am» generally corresponds to the verb «to be». This defective verb and its few tenses are of much importance. It is not only used as an auxiliary, but distinguishes the persons and tenses of other verbs. Its tenses enter into the composition of all verbs; for without this auxiliary they can neither be conjugated nor ever become verbs at all.

## Indicative.

## Sing.

**Present.** ایم *im*, يم *yim*, م *im*, I am.  
 سین *sin*, سن *sin*, thou art.  
 در *dir*, he, she, it is.

## Plur.

ایز *iz*, بز *yiz*, ج *iz*, we are.  
 سکن *sinez*, you are.  
 دلر *dirlar*, *dirler*, they are.

## Sing.

**Perfect.** دم *dim*, ایدم *idim*, I was.  
 دك *din*, ابدك *idin*, thou wast.  
 ایدى *idi*, he, she, it was.

## Plur.

دق *dig*, ايدك *idik*, we were.  
 ايديڪر *idiniz*, you were.  
 ايديلر *idilar*, *idiler*, they were.

## Conditional.

## Sing.

**Aorist.** ايسەم *isem*, If I be.  
 ايسەك *isen*, if thou be.  
 ايسە *ise*, if he, she, it be.

## Plur.

ايسەك *isek*, if we be.  
 ايسەڪر *iseniz*, if you be.  
 ايسەلر *iselir*, if they be.

## Past active participle.

مش *mish*, 谁 *mish*, who, or which was.

## Sing.

مش	<i>mish-im</i> ,	{	I was.
أيمش	<i>imish-im</i> ,		
مشسن	<i>mish-sin</i> ,	{	thou wast.
أيمشسن	<i>imish-sin</i> ,		
مش (در)	<i>mish (dir)</i> ,	{	he, she was.
أيمش (در)	<i>imish (dir)</i> ,		

## Plur.

مشز	<i>mish-iz</i> ,	{	we were.
أيمشز	<i>imish-iz</i> ,		
مشسڪز	<i>mish-siniz</i> ,	{	you were.
أيمشسڪز	<i>imish-siniz</i> ,		
مشلر	<i>mish-ler</i> ,	{	they were.
أيمشلر	<i>imish-ler</i> ,		

## Verbal noun perfect:

ايدك *idik*, the fact of being or of having been.

## Gerund.

كن *ken*, ا يكن *iken*, while being.

§ 1. This defective verb ايم *im*, ييم *yim*, م *im*, is made negative by prefixing the adverb دكـل *diyil*, not, thus:

## Indicative.

## Sing.

Present. دـكـلـيم *diyil-im*, I am not.

دـكـلسـن *diyil-sin*, thou art not.

دـكـلـ (در) *diyil (dir)*, he, she is not.

## Plur.

**Present.** دیکلۇ *diyil-iz*, we are not.

دیکلەسکۇر *diyil-siniz*, you are not.

دیکلەزىلر, دیکلەزلىرى *diyil-dirler*, *diyil-lerdir*, they are not.

## Sing.

**Perfect.** دیکلەيدىم - دىم *diyil-idim-dim*, I was not.

دیکلەيدىك - دك *diyil-idin-din*, thou wast not.

دیکلەيدى - دیکلەلى *diyil-idi*, he, she was not.

## Plur.

دیکلەيدىك, دیکلەدىك *diyil-idik*, we were not.

دیکلەيدىكىز, دیکلەيدىكىز *diyil-idiniz*, you, ye were not.

دیکلەيدىلر, دیکلەيدىلر *diyil-idiler*, *diyil-diler*, they were not.

## Conditional.

## Sing.

**Aorist.** دیکلەيسەم *diyil-isem*, If I be not.

دیکلەيسەك *diyil-isen*, If thou be not.

دیکلەيسە *diyil-ise*, If he, she be not.

## Plur.

دیکلەيسەك *diyil-isek*, If we be not.

دیکلەيسەكىز *diyil-iseniz*, If ye, you be not.

دیکلەيسەلر *diyil-iseler*, If they be not.

## Perfect.

## Sing.

دیکلەيمىش *diyil-imish-im*, I was not.

دیکلەيمىسىن *diyil-imish-sin*, thou wast not.

(دز) دیکلەيمىش *diyil-imish (dir)*, he, she was not.

Plur.

دېكىل ايمشىز *diyil-imish-iz*, we were not, etc.

Verbal noun.

Perfect.

دېكىل ايدىك *diyil-idik*, the fact of not being or of not having been.

Participle.

دېكىل ايكن *diyil-iken*, while not being.

## CHAPTER XIX.

### THE VERB «TO HAVE».

In Turkish there is no verb «to have», but the Turks make use of two adjectives, وار *var*, present, or existent, and سۈق *yoq*, absent, or non-existent, which in connection with the defective verb express the idea of «to have» and «not to have» respectively.

The verbal particle of affirmation در *dir*, is always added to these adjectives in writing, but not always in conversation. These adjectives with the verbal particle of affirmation joined to them, are erroneously designated verbs by some European grammarians. Exactly rendered, the construction would be.

در وار *var dir*, «he, she, it is present, or existent» = «there is».

در سۈق *yoq dir*, he, she, it is absent, or non-existent = there is not.

وار اتىمك *ekmek var*, bread (is) existent; or there is some bread.

§ 1. By using with these an adjective, or a substantive in the locative case, they become special instead of general.

**Examples:**

اويمدە اتمك وار evim-de ekmek var, in my house bread is present = I have some bread in my house.

المدە خرمان وار elim-de fermān var, in my hand the command, or Firman is present = I have the command, the Firman, in my hand.

يانمده فلچ وار yanimda qılıj var, by my side a sword is present = I have a sword by my side.

اوستمده فلم وار odamda qalım var, in my room a pen is present = I have a pen in my room.

دوستمده پاره وار dostumda para var, with my friend money is present = my friend has some money.

كيسىمده النونم يوق در keysimde altun-um yoqdur, in my purse my gold is absent, wanting, non-existent = I have no gold in my purse.

المدە تفنكم وار ايلى tufenkim var idi, my gun was present, existent, in my hand = I had my gun.

اويمدە فلاجم يوق ايلى evimde qılıjm yoq idi, in my house my sword was absent, wanting, non-existent = I had not my sword in my house, etc.

§ 2. The addition of the possessive suffixes gives the idea of possession, thus:

Examples:

دوستم دار *dostum var*, my friend exists, i. e. I have a friend, or I have some friends.

کاغذم دار (در) *kyaghatim var (dir)*, my paper exists, i. e. I have some paper.

مرکبک دار (در) *murekkebin var (dir)*, thy ink exists, i. e. thou hast some ink.

قلمی دار (در) *qalami var (dir)*, his, her pen exists, i. e. he, she has a pen, or pens.

اکمم بوق (در) *ekməgim yoq (dur)*, my bread is non-existent, i. e. I have no bread.

اتمز بوق (در) *etimiz yoq (dir)*, our meat is non-existent, i. e. we have no meat.

شکرکز بوق (در) *shekariniz yoq (dir)*, your sugar is non-existent, i. e. you have no sugar.

سولاری بوق (در) *sulari yoq (dir)*, their water is non-existent, i. e. they have no water.

پاراسی بوق (در) *parasi yoq (dir)*, his, her money is non-existent, i. e. he, she has no money.

فرنداشک حوق قبونلری دار (در) *qardashinin choq qoyunlari var (dir)*, many sheep belonging to thy brother are existent, i. e. thy brother has many sheep.

بنم سکا بورجم بوق (در) *benim sana borjum yoq (dir)*, debt of mine to thee is non-existent, i. e. I owe you nothing, etc.

§ 3. These two adjectives are never used alone in Turkish, but require to be joined either to the pronoun, to some verb, or to an adjective.

## Examples :

کوژلی *gyuzel*, handsome.  
 کوژلسن *gyuzel-sin*, thou art handsome.  
 خشنود *khoshnud*, contented, pleased.  
 خشنودم *khoshnudum*, I am pleased, contented.  
 ماحظوظ *mahzūz*, glad.  
 ماحظوظ (در) *mahzūz (dir)*, he, she (is) glad.  
 باختلو *bakhili*, lucky, fortunate.  
 باختلمۇز *bakhtli-yiz*, we are lucky, fortunate.  
 مسزور *mesrūr*, glad, joyful.  
 مسزور سىز *mesrūr-siniz*, you are glad, joyful.  
 غېرىتلۇرلۇ *ghayretli-dirler*, They (are) zealous, etc. So  
 on through all the moods and tenses. The  
 tenses that are wanting must be supplied from  
 those of the verb اولماق *olmay*, «to be» which  
 is conjugated regularly. These adjectives دار *var* and سۈف *yoq* followed by the verbal par-  
 ticle of affirmation can be used with nouns,  
 pronouns, substantives or adjectives; the fol-  
 lowing are examples of each:  
 پارام دار *param var*, my money exists, i. e. I have  
 money, I have some money.  
 كىتابك بىق *kitabin yoq*, thy book (is) non-existent, i. e.  
 thou hast no book.  
 كاغذىم دار (در) *kyaghid-im var (dir)*, I have paper.  
 خشنودم *khoshnudum*, I am pleased, contented.  
 حاچىرسن *hazir-sin*, thou art ready, etc.

## CHAPTER XX.

THE VERB «TO HAVE» CONJUGATED BOTH AFFIRMATIVELY  
AND NEGATIVELY.

The following are some of the leading tenses of the English verb «to have» with the Turkish method of rendering, both affirmative and negative.

## Indicative mood.

Present حال *hal*.

Sing. پارام var, I have money.

پاران var, thou hast »

پاراسى var, he, she has »

Plur. پارامىز var, we have money.

پارانىز var, you have »

پارالارىز var, they have »

Perfect ماضى شهودى *mazi-i shuhudi*.

Sing پارام var idi, I had money.

پاران var idi, thou hadst »

پاراسى var idi, he, she had »

Plur. پارامىز var idi, we had money.

پارانىز var idi, you had »

پارالارىز var idi, they had »

§ 1. Dubitative Perfect ماضى نقلى *mazi-i naqli*.

Sing. پارام var imish, I had money, I think.

پاران var imish, thou hadst » I think.

پاراسى var imish, he, she had » I think.

Plur. پاره‌مز وار ایمش *paramiz var imish*, we had money, I think.  
 پاره‌کز وار ایمش *paraniz var imish*, you » » I think.  
 پاره‌لری وار ایمش *paralari var imish*, they » » I think.

Future مستقبل *mustaqbel*.

Sing. پاره‌م اوله‌جق *param olajaq*, { I shall have money.  
 پاره‌م اولور *param olur*, }  
 پاره‌ک اونه‌جق *paran olajaq*, { thou shalt » »  
 پاره‌ک اولور *paran olur*, }  
 پاره‌سی اوله‌جق *parasi olujaq*, { he, she will » »  
 پاره‌سی اولور *parasi olur*, }  
 Plur. پاره‌مز اوله‌جق *paramiz olujaq*, { we will, shall have  
 پاره‌مز اولور *paramiz olur*, } money.  
 پاره‌کز اوله‌جق *paraniz olujaq*, { you will, shall have  
 پاره‌کز اولور *paraniz olur*, } money.  
 پاره‌لری اوله‌جق *paralari olujaq*, { they will, shall have  
 پاره‌لری اولور *paralari olur*, } money.

### § 2. Conditional Aorist مصادر شرطی *muzāri-i shartī*.

Sing. پاره‌م وار ایسه *param var isa*, if I have money, etc.  
 Plur. پاره‌مز وار ایسه *paramiz var isa*, if we » » »

Conditional Past ماضی شهودی شرطی *matū-i shuhūdī-i shartī*.

Sing. پاره‌م وار ایسه ایدی *param var isa idi*, if I had money.  
 Plur. پاره‌مز وار ایسه ایدی *paramiz var isa idi*, if we » »

### Optative Past حکایه فعل التزامی *hikayye-i fil-i iltyāmī*.

Sing. داشکه پاره‌م اولیدی *kyashke, keshke, param olaydi*, O  
 that I had money, I had had money.  
 Plur. کاشکه پاره‌مز اولیدی *kyashke, keshke, paramiz olaydi*, O  
 that we had money, we had had money.

امر حاضر و غایب Imperative *emr-i hâzir ve ghâyib.*

Sing. پارهك اولسون *paran olsun*, have thou money.  
 پارهسي اولسون *parasi olsun*, let him, her, have money.

Plur. پارهمز اولسون *paramiz olsun*, let us have »  
 پارهكز اولسون *paraniz olsun*, have ye »  
 پارهلىي اولسون *paralari olsun*, let them have »

### Gerund.

دار ايكن *param var iken*, while I had money.

### § 3. Indicative mood.

Negative منفي *menfi.*

Present حال *hîl.*

Sing. پارهم يوق *param yoq*, I have no money.  
 پارهك بوق *paran yoq*, thou hast no »  
 پارهسي يوق *parasi yoq*, he, she, has no »

Plur. پارهمز بوق *paramiz yoq*, we have no »  
 پارهكز بوق *paraniz yoq*, you have no »  
 پارهلىي يوق *paralari yoq*, they have no »

Perfect ماضى شهودى *mazî-i shuhûdî.*

Sing. پارهم يوغىدى<sup>1)</sup> *param yoghudu*, I had no money.  
 پارهك بوغىدى *paran yoghudu*, thou hadst no »  
 پارهسي بوغىدى *parasi yoghudu*, he, she, had no »

Plur. پارهمز يوغىدى *paramiz yoghudu*, we had no »  
 پارهكز بوغىدى *paraniz yoghudu*, you had no »  
 پارهلىي بوغىدى *paralari yoghudu*, they had no »

1) The ق *qaf*, changes into غ *ghain*, before the letters ي *ye*, ه *he*, ك *kef*, and ل *lef*, for the sake of euphony.

Dubitative Perfect ماضی نقلی *māzi-i naqli*.

Sing. پارهم يوغيش *param yoghumush*, I had no money I think.

Plur. پارهمز يوغيش *paramiz yoghumush*, we had no money I think.

Future مستقبل *mustaqbel*.

Sing. پارهم اونمیه جقمش *param olmayajqmish*, I shall or will have no money, I think.

پارهم اولمازمش *param olmazmish*.

Plur. پارهمز پارهمز اونمیه جقمش *paramiz olmayajqmish*, we shall or will have no money, I think.

پارهمز اولمازمش *paramiz olmazmish*.

Conditional Aorist مضارع شرطی *muzāri-i shartī*.

Sing. پارهم بوغ ايسه *param yoghusa*, if I have no money.

Plur. پارهمز بوغ ايسه *paramiz yoghusa*, if we » » »

Past ماضی شهودی شرطی *mazī-i shuhūdī-i shartī*.

Sing. پارهم بوغ ايسه ايدي *param yoghusa idi*, if I had no money.

Plur. پارهمز بوغ ايسه ايدي *paramiz yoghusa idi*, if we had no money.

Optative Past حذنه فعل المترافق *hikyāye-i fil-i iltizāmī*.

Sing. دشكه پارهم اونيدى *kyeshke, keshke, param olaydi*, O that I had money, O that I had had money.

Plur. کاششكه پارهمز اوليدى *kyeshke, keshke, paramiz olaydi*, O that we had money, O that we had had money.

**Imperative امر حاضر و غائب emri-hâzir ve ghâyib.**

Sing. پارهك اولسون *paran olsun*, have thou money.  
 پارهسى اولسون *parasi olsun*, let him, her, have money.

Plur. پارهمز اولسون *paramiz olsun*, let us have money.  
 پارهكت اولسون *paraniz olsun*, have ye money.  
 پارهلىي اولسون *paralari olsun*, let them have money.

**Gerund.**

پاردم *param yoghiken*, while I have no money.

## CHAPTER XXI.

### THE VERB اونمك «to be».

The conjugation of the auxiliary verb اونمك *olmaq* «to be» with the Arabic participle حاضر *hâzir*, „ready».

Compound verbs of this type are formed by prefixing any adjective to the verb *olmaq*, «to be or become», thus :

### Indicative mood.

#### Present حال *hal*.

Sing. حاضر اوليورم *hazir oluyor-im*, I am ready.  
 حاضر اونيورسن *hazir oluyor-sin*, thou art ready.  
 حاضر اونيور *hazir oluyor*, he, she, it, is »

Plur. حاضر اوليورز *hazir oluyor-iz*, we are »  
 حاضر اوليورسكتور *hazir oluyorsktor*, you are »  
 حاضر اوليورلر *hazir oluyor-lar*, they are. »

Imperfect حکاییه حال *hikäye-i-häl.*

Sing.	حاضر اولىوردم حاضر اولىور ايدم	<i>hazir oligor-dim</i>	I was ready.
	حاضر اولىور دك حاضر اولىورايدك	<i>hazir oligor-idim</i>	
	حاضر اولىور دين حاضر اولىورايدن	<i>hazir oligor-din</i>	thou wast ready.
	حاضر اولىور دى حاضر اولىورايدى	<i>hazir oligor-di</i>	he, she, it, was ready.
	حاضر اولىورايدى حاضر اولىورايدى	<i>hazir oligor-idi</i>	
Plur.	حاضر اولىور دك حاضر اولىورايدك	<i>hazir oligor-dik</i>	we were ready.
	حاضر اولىورايدك حاضر اولىورايدىك	<i>hazir oligor-idik</i>	
	حاضر اولىور دىز حاضر اولىورايدىز	<i>hazir oligor-diniz</i>	you were ready.
	حاضر اولىور دىز حاضر اولىورايدىز	<i>hazir oligor-i liniz</i>	
	حاضر اولىور ديلر حاضر اولىورايديلر	<i>hazir oligor-dilar</i>	they were ready.
	حاضر اولىورايديلر حاضر اولىورايديلر	<i>hazir oligor-idilar</i>	

 Aorist فعل مصارع *fîli muzarî.*

Sing.	حاضر اولورم حاضر اولىور	<i>hazir olur-um</i> , I shall or will be ready.	
	حاضر اولورسون حاضر اولىورسون	<i>hazir olur-sun</i> , thou shalt or wilt be ready.	
	حاضر اولور حاضر اولىور	<i>hazir olur</i> , he, she, it, shall or will be ready.	
Plur.	حاضر اولورز حاضر اولىورز	<i>hazir olur-uz</i> , we shall or will be ready.	
	حاضر اولورسكتر حاضر اولىورسكتر	<i>hazir olur-siniz</i> , you shall or will be ready.	
	حاضر اولورلار حاضر اولىورلار	<i>hazir olur-lar</i> , they shall or will be ready.	

 Past حکایه مصارع *hikäye-i-muzâri.*

Sing.	حاضر اولىوردم حاضر اولىور ايدم	<i>hazir olur-dum</i>	I would be ready.
	حاضر اولىور ايدم حاضر اولىورايدم	<i>hazir olur-idim</i>	
	حاضر اولىور دن حاضر اولىورايدن	<i>hazir olur-dun</i>	thou wouldst be ready.
	حاضر اولىورايدن حاضر اولىورايدى	<i>hazir olur-idi</i>	

	حاضر اولویدی	<i>hâzir olur-du</i>	he, she, it, would be
	حاضر اولوایدی	<i>hâzir olur-idi</i>	ready.
Plur.	حاضر اولوردق	<i>hâzir olur-duq</i>	we would be ready.
	حاضر اولوایدق	<i>hâzir olur-idiq</i>	
	حاضر اولوردکنر	<i>hâzir olur-dunuz</i>	you would be ready.
	حاضر اولورایدیکنر	<i>hâzir olur-idiiniz</i>	
	حاضر اولوردیلر	<i>hâzir olur-dilar</i>	they would be ready.
	حاضر اولورایدیلر	<i>hazır olur-idilar</i>	

### Perfect ماضی شهودی *mazi-i shuhûdî*.

Sing.	حاضر اولدم	<i>hazır ol-dum</i> , I have been ready.		
	حاضر اوندك	<i>hazır ol-dun</i> , thou hast "	"	"
	حاضر اولدى	<i>hazır ol-du</i> , he, she, has "	"	"
Plur.	حاضر اوندق	<i>hazır ol-duq</i> , we have "	"	"
	حاضر اوندکنر	<i>hazır ol-dunuz</i> , you "	"	"
	حاضر اولدیلر	<i>hazır ol-dular</i> , they "	"	"

### Pluperfect حکایہ ماضی شهودی *hikaye-i-mazi-i shuhûdî*.

Sing.	حاضر اوندم ایدی	<i>hazır ol-dum idi</i> , I had been ready.		
	حاضر اوندک ایدی	<i>hazır ol-dun idi</i> , thou hadst "	"	"
	حاضر اوندی ایدی	<i>hazır ol-du idi</i> , he, she, had "	"	"
Plur.	حصراوندق ایدی	<i>hazır ol-duq idi</i> , we "	"	"
	حصراوندق ایدی	<i>hazır ol-dunuz idi</i> , you "	"	"
	حصراوندیلر ایدی	<i>hazır ol-dular idi</i> , they "	"	"

### Future مستقبل *mustaqbel*.

Sing.	حاضر اوله جغم	<i>hazır ol-ajaqhim</i> , I shall or will be ready.		
	حاضر اوله جقسن	<i>hazır ol-ajaqsın</i> , thou shalt or wilt be "	"	
	حاضر اونه جق	<i>hazır ol-ajaq</i> , he, she, shall or will be " etc.		

### Future past مستقبل ماضی *mustaqbel mizi*.

Sing.	حاضر اوله جغدم	<i>hazır olajaghdim</i> , I was about to be ready.		
	حاضر اوله جغدنك	<i>hazır olajaghdin</i> , thou wast "	"	"
	حاضر اونه جغدى	<i>hazır olajagħdi</i> , he, she, was " etc.	"	"

Plur. حاضر اولەجەدىق *hazir olajaghdiq*, we were about to be ready, etc.

Necessitative فعل وجوبى *fili vujubî*.

Aorist مصارع *muzarîc*.

Sing. حاضر اولەلەيم *hazir olmaliyim*, I must, or ought to be ready.

حاضر اونمۇسىن *hazir olmalisin*, thou » » » » »

حاضر اولەلەي *hazir olmali*, he, she » » » » »

Past حکایة فعل وجوبى *hikyaye-i fili vujubî*.

Sing. حضر اونمۇلمايدىم *hazir olmali-idim*, I ought to have been ready, I was obliged to be ready.

حاضر اونمۇلمايدىك *hazir olmali-idin*, thou oughtest to have been ready, or thou wast obliged to be ready.

حضر اونمۇلوايدى *hazir olmali-idi*, he, she, it, ought to have been ready, or was obliged to be ready, etc.

Optative فعل انزامى *fili iltizami*.

Aorist مصارع *muzarîc*.

Sing. حاضر اولەلەيم *hazir olayim*, that I may be ready.

حاضر اولەسلىن *hazir olasin*, that thou mayest be »

حاضر اولە *hazir ola*, that he, she, it, may » » etc.

Past حکایة فعل انزامى *hikyaye-i fili iltizami*.

Sing. حضر اونمۇلمايدىم *hazir olaydim* {that I had been ready. حاضر اولېيدىم *hazir »* {that I might have been »

Plur. حاضر اونمۇلمايدىق *hazir olaydiq* {that we had been ready. حاضر اولېيدىق *hazir »* {that we might have been ready, etc.

Conditional فعل شرطی *filî sharti*.

Aorist مصارع شرطی *muzâriî sharti*.

Sing. حاضر اولسىم *hazir olsam*, If I be ready, were I, should I be ready, etc.

Plur. حاضر اولسق *hazir olsaq*, If we may, if we should be ready, were we, should we be ready, etc.

Past or perfect حکبہ مصارع شرطی *hikyâye-i muzâriî sharti*.

Sing. حاضر اولسىيدم *hazir olsaydim*, { had I been ready, if I had been ready, etc.

Plur. حاضر اولسىيدق *hazir olsaydig*, { had we been ready, if we had been ready, etc.

Imperative امر حاضر وغائب *imri hazir ve ghâyib*.

Sing. حاضر اول *hazir ol*, be thou ready, etc.

Plur. حاضر اوندمن *hazir olalim*, let us be ready, etc.

Infinitive حاضر اوئمك *hazir olmaq*.

Participle active اسم فاعل *ismi fasil*.

Present حال *hal*.

Present مصارع اولان *hazir olan*, who, or which is, was, will be ready.

Aorist مصارع *muzâriî*.

Aorist حاضر اوئور *hazir olur*, who is, or will be ready.

Past ماضى *mazi*.

Past حاضر اوئمش *hazir olmush*, who has been ready.

Future مستقبل *mustaqbel*.

Future حاضر اولدجق *hazir olajag*.

• Verbal nouns اسم فعلی *ism-i fiili*.

Present حال *häl*.

حاضر اولمق *hazir olma*, the act of being ready.

Perfect ماضی شهودی *mazi shuhudi*.

حاضر اوولدق *hazir oldug*, the act of being, or having been ready.

Future مستقبل *mustaqbel*.

حاضر اولهجق *hazir olajaq*, the act of being about to be, or to become, ready.

Gerunds.

حاضر اوليب حاضر اوليب *hazir olup*, is, was, will be ready and...

حاضر اولدوق حاضر اولدوق *hazir olaray*, while being ready.

حاضر اولنажه حاضر اولنажه *hazir olunja*, { on being ready, or, as soon  
حاضر اوليجاق حاضر اوليجاق *hazir olijaq*, { as, becomes, became, will be-  
come ready.

حاضر اونه أوله حاضر اونه أوله *hazir ola-ola*, by continually being ready,  
by dint of being ready.

حاضر او لمغىن حاضر او لمغىن *hazir olmaghin*, by reason of being ready.

حاضر او لالى حاضر او لالى *hazir olali*, ever since being ready.  
حاضر او لاعلو حاضر او لاعلو *hazir olalu*,

## CHAPTER XXII.

## CONJUGATION OF THE AUXILIARY PASSIVE VERB اولنمق «TO BE».

Conjugation of the auxiliary passive verb اولنمق *olunmag*, «to be» with the Arabic participle, or noun of action, تصدیق *tasdiq* confirmed. Such participle or noun of action is always placed before the verb, the act or state of being, and remains invariable throughout the moods, tenses and persons. The following are the first persons sing. and plur. of each tense.

## Infinitive.

Sing. تصدیق اولن *tasdiq olunmag*, to be confirmed.  
Plur. تصدیق اونلالم *tasdiq olunalim*, let us be confirmed.

## Imperative.

Sing. تصدیق اولن *tasdiq olun*, be thou confirmed.  
Plur. تصدیق اونلالم *tasdiq olunalim*, let us be confirmed.

## Indicative mood.

Present حال *hal*.

Sing. تصدیق اونلیورم *tasdiq oluniyorum*, I am being confirmed.  
Plur. تصدیق اونلیورز *tasdiq oluniyoruz*, we are being confirmed.

Imperfect حکایه حال *hikaye-i-hal*.

Sing. تصدیق اولنیور ایدم *tasdiq oluniyor idim*, I was being confirmed.  
Plur. تصدیق اونلیور ایدم *tasdiq oluniyordim*, we were being confirmed.  
Plur. تصدیق اولنیور ایدق *tasdiq oluniyor idiq*, we were being confirmed.

**Aorist مصارع muzāriṣ.**

Sing. *tasdiq olunurum*, تصدیق اونوروم, { I am confirmed, or shall be confirmed.

Plur. *tasdiq olunuruz*, تصدیق اونوروز, { we are confirmed, or shall be confirmed.

**Past حکایة مصارع hikay-i-muzāriṣ.**

Sing. *tasdiq olunuridim*, تصدیق اونورایدم { I was confirmed, or would have been confirmed.

Plur. *tasdiq olunurdig*, تصدیق اونوردق { we were confirmed or would have been confirmed.

**Perfect ماضی شهودی mazi shuhūdi.**

Sing. *tasdiq olundum*, I was, or have been confirmed.

Plur. *tasdiq olunduq*, { we were, or have been confirmed.

**Pluperfect حکلیہ ماضی شهودی hikaye-i mazi shuhūdī.**

Sing. *tasdiq olundum idi*, I had been confirmed.

Plur. *tasdiq olunduq idi*, we had been confirmed.

**Future مستقبل mustaqbul.**

Sing. *tasdiq olunajaghim*, I shall or will be confirmed.

Plur. *tasdiq olunajaghiz*, we shall, or will be confirmed.

Past future حکایہ مستقبل *hikâye-i-mustaqbel*.

Sing. تصدیق اوننهجقدم *tasdiq olunajaghdim*, I was about to be confirmed.

Plur. تصدیق اوننهجدق *tasdiq olunajughdig*, we were about to be confirmed.

Necessitive mood فعل وجومی *fiili vujubi*.

Aorist مضارع *muzarî*.

Sing. تصدیق اوننملویم *tasdiq olunmaliyim*, I must, or ought to be confirmed.

Plur. تصدیق اوننملویز *tasdiq olunmaliyiz*, we must, or ought to be confirmed.

Past or perfect حکیہ فعل وجیبی *hikâye-i-fiili vujubi*.

Sing. تصدیق اوننملوایدم *tasdiq olunmali-idim*, I was obliged, or ought to have been confirmed.

Plur. تصدیق اوننملوایدق *tasdiq olunmali-idig*, we were obliged, or ought to have been confirmed.

Optative فعل التزامی *fiili iltizami*.

Aorist مضارع *muzarî*.

Sing. تصدیق اوننیایم *tasdiq olunayim*, that I may be confirmed.

Plur. تصدیق اوننیایز *tasdiq olunayiz*, that we may be confirmed.

Past or perfect حکایہ التزامی *hikâye-i iltizami*.

Sing. تصدیق اوننیدم *tasdiq olunaydim*, that I might be, or might have been confirmed.

**Plur.** تصدیق اولنیدق *tasdiq olunaydiq*, that we might be, or might have been confirmed.

Conditional فعل شرطی *fâli sharti*.

Aorist مضارع شرطی *muzari'a sharti*.

Sing. تصدیق اولنسام *tasdiq olunsam*, if I be confirmed.

Plur. تصدیق اولنسق *tasdiq olunsaq*, if we be confirmed.

Past or perfect حکبہ شرطی *hikyâye-i sharti*.

Sing. تصدیق اونسیدم *tasdiq olunsaydim*, if I were, or if I had been confirmed.

Plur. تصدیق اونسدق *tasdiq olunsaydiq*, if we were, or if we had been confirmed.

Active participle اسم فاعل *ism-i fâ'il*.

Present حلال *hâl*.

تصدیق اولنان *tasdiq olunan*, being confirmed, who, or which is, was, or will be confirmed.

Aorist مضارع *muzari'a*.

تصدیق اولنر *tasdiq olunur*, the same as the present.

Past ماضی نعلی *mazi naqli*.

تصدیق اولنمش *tasdiq olunmush*, who, or which has been confirmed.

Perfect ماضی شهودی *mazi shuhudi*.

تصدیق اولندق *tasdiq olunduq*, who, or which has been confirmed.

Future مستقبل *mustaqbel*.

تصديق اونه جق *tasdiq olunajaq*, who, or which will be confirmed.

Verbal nouns اسم فعله *ism-i fili*.

Present حل *häl*.

تصديق اونه *tasdiq olunma*, the act of being confirmed.

Perfect ماضى شهودى *muzi shuhudi*.

تصديق اوندجق *tasdiq olunduq*, the act of being, or having been confirmed.

Future مستقبل *mustaqbel*.

تصديق اونه جق *tasdiq olunajaq*, the act of being about to be confirmed.

Gerunds.

تصديق اونتيب *tasdiq olunup*, is, was, will be confirmed and . . .

تصديق اوندرق *tasdiq olunaraq*, while being confirmed.

تصديق اوننجه *tasdiq olunja*, as soon as, or on being

تصديق اونبياجق *tasdiq olinijaq*, confirmed.

تصديق اونه اونه *tasdiq oluna-oluna*, by continually having been, or by dint of being confirmed.

تصديق اونمغين *tasdiq olunmagin*, by reason of being confirmed.

تصديق اونه نو *tasdiq | ever since, being, or having*

تصديق اولنلى *olanali, | been confirmed.*

### CHAPTER XXIII.

THE INTERROGATIVE VERB فعل استفهام *fılı istifham*.

*The particle mi, and interrogatives in general.*

When an interrogative sentence does not contain one of the pronouns:

كيم kim, who?	نصل nasl, how?
قىنغي qanghi, hanghi, which?	ئى ne, what?
قاج qach, how much?	

the Turks introduce the particle مى *mi* after the word on which the question depends. We have no equivalent to this particle in English, but it corresponds to the Latin word *an*, and the enclitic particle *ne*, also to the French *est-ce-que?* as the following examples will show. The interrogative particle is joined to that word in the sentence on which the question hangs.

سنمى بارىن بىملە قىرەيە چىقەجقسىن, *sen-mi yarin bizim-ile qaraya chiqajaqsın*, Is it «thou» who art to land (go ashore) with us tomorrow?

سن بارىن مى بىملە قىرەيە چىقەجقسىن, *sen yarin mi bizim-ile qaraya chiqajaqsın*, Is it «tomorrow» thou art to land (go ashore) with us?

سن بارىن بىملە مى قىرەيە چىقەجقسىن, *sen yarin bizim-ile mi qaraya chiqajaqsın*, Is it with «us» thou art to land (go ashore) tomorrow?

سن بارىن بىملە قىرەيە مى چىقەجقسىن, *sen yarin bizim-ile qaraya mi chiqajaqsın*, Is it «on shore» thou art to land with us tomorrow?

سن يارين بزمله قريه چيقدجقىيسن *sen yarin bizim-ile qaraya chiqajaqmi-sin*, Art thou «going to land» with us tomorrow?

بو كمى لوندردن كلدىمى *bu gemi Londradan geldi-mi*, Has this ship «come» from London?

بو كمى لوندردن مى كلدى *bu gemi Londradan mi geldi*, Is it «from London» this ship has come?

بو كمبى لوندردن كلدى *bu gemi-mi Londradan geldi*, Is it «this ship» that has come from London?

If any one of the interrogative pronouns is used in a sentence, the Turks dispense with the interrogative particle *mi*.

كىيە كلدى *kim geldi*, who has come?  
فنغىسىندىن استرسكىز *hanghisindan istersiniz*, from which of these do you wish?

فاجە صانرىسنى *qacha satarsin*, what do you sell it at?  
نصل سكز *nasl siniz*. How are you?

نە سۈىلدى *ne suçeyledi*, what did he say?

بوكا نە درسكىز *buna ne dersiniz*, what do you call this?  
بۇ نە در *bu ne dir*, what is this?

بۇ مكتوب نېتىچىن يازدىك *bu mektubu nichin yazdin*, why did you write this letter.

§ 1. The following are a few useful sentences with the defective verb ايم *im*, and the auxiliary verb اولقى *olmaq*, «to become», «to be». If committed to memory, they will be of great service to the student.

شاشىشىم *shashishim*, I am surprised.

خشنودىم *khoshnudum*, I am pleased, contented.

خستەسىن *khastasin*, thou art ill, sick.

تنبىلدر *tembeldir*, *tenbeldir*, he, she, is lazy.

زنگىندر *zengindir*, he, she, is rich.

عاليموز *âlimiz*, we are learned.  
 بختلىيىز *bakhtliyiz*, we are lucky, fortunate.  
 يورغونسىكىز *yorghunsunuz*, you are tired, fatigued.  
 غيرتلو دىرلر *ghayretli dirler*, they are zealous.  
 حاضر ايديم *hâzır idim*, I was ready.  
 حاضر اول *hazır ol*, be thou ready, attention!  
 ماحكم ايديك *muhkem idin*, thou wert firm.  
 مشغۇل ايدى *meshghüll idi*, he, she, was busy.  
 اهل عرض ايدىك *ehli cirz idik*, we were honest.  
 جومرد ايدىكىز *jumerd idiniz*, you were generous.  
 بارانمىش ايدىيلر *yaralanmish idiler*, they were wounded.  
 ماحظوظ اوڭىجىم *mahzûz olajaghım*, I shall, or will be glad,  
 pleased.  
 دوتلۇ اوڭىجىسىن *quvvetli olajaqsın*, you will be strong.  
 انساڭلۇ اوڭىجق *insaslı olajaq*, he, she, will be just.  
 هنرلۇ اوڭىجىفر *hunerli olajaghız*, we shall be clever.  
 فقير اوڭىچىلر *faqir olajaqlar*, they will be poor.  
 بىبىك اوڭىرمۇ *buyuk olurum*, I will be great.  
 كۈزۈل اوڭىرسىن *gyuzel olursun*, thou wilt be handsome.  
 ضعيف اوڭىر *zaif olur*, he, she, will be weak.  
 ساخاۋەتلۇ اوڭۇز *sakhavetli oluruz*, we shall be generous.  
 مەرھامتلى اوڭۇرسكىز *merhametli olursunuz*, you will be merciful.  
 عنایىتلۇ اوڭۇرلار *ünayetli olurlar*, they will be kind.

§ 2. The following sentences are negative.

قرارسز دىكل يىم *qararsız diyil im*, I am not undecided.  
 خبىرى دىكلسىن *khabir diyilsin*, thou art not well informed.  
 مەرھامتلى دىكلدىر *merhametli diyildir*, he, she, is not merciful.  
 شېھەتلۇ دىكلۇ *shubheli diyiliz*, we are not doubtful.  
 مۇتادىل دىكلىسىكىز *mutadil diyilsiniz*, you are not frugal, tem-  
 perato.  
 قۇتلى دىكل ايدىيلر *quvvetli diyil idiler*, they were not strong.

مکدر دکل ایدم *mukedder diyil idim*, I was not grieved.  
 فائدەلو دکل ايدى *fâideli diyil idin*, thou wast not useful.  
 مقىد دکل ايدى *muqayyed diyil idi*, he, she, was not attentive.

الداتمىش دکل ايدى *aldatmish diyil idik*, we were not deceived.

اگر دکل ابديكىز *aghir diyil idiniz*, you were not slow.  
 جىركىن دکل ايدىلر *chirkin diyil idiler*, they were not ugly.  
 عنادجى اولمە *cınadji olma*, do not be obstinate.

جسۇر اولمېيە جقسىن *jesur olmayajqsın*, thou wilt not be brave.

مرحامتىز اولمېيە جقدىر *merhametsiz olmayajaqdir*, he, she, will not be unmerciful.

بۇدانە اونە *budala olma*, do not be silly.  
 مەمنۇن اونمېيە جقسىز *memnün olmayajaqsınız*, you will not be pleased, glad.

دارلىميش اولمېيە جقلر *darilmish olmayajaqlar*, they will not be angry.

قوتلۇ اولمام *qurvetli olamam*, I could not be strong.  
 عدالتلىو اولمازىن *adâletli olmazsin*, thou wouldest not be just.

قىزغىن اولماز(درا) *qızghın olmaz(dir)*, he, she, should not be angry.

سرت اولمايىز *sert olmayiz*, we should not be hard.  
 حقيقةلىو اولمازىز *haqiqatlı olmazzız*, you would not be sincere.

نىزاعجى اولمازلىرى *nizâoji olmazlar*, they will not be quarrelsome.

§ 3. The following sentences are negative and interrogative.

تربييەنۇ دکل مېيىم *terbiyyeli diyilmi-im*, am I not polite?

جسارتلو د کلمىسىن چالشقان د کلمىدیر	<i>jesāretli diyilmisin</i> , art thou not brave? <i>chalishqan diyilmidir</i> , is he, she, not industrious?
معذور د کلمىيىز متعاجب د کلمىسىكىز	<i>maṣūr diyilmiyiz</i> , are we not excusable? <i>muta‘ajjib diyilmisiniz</i> , are you not astonished?
مساخىر د کلمىدир كىفسىز د کلمىدىم	<i>maskhara diyilmidir</i> , is he, she, not ridiculous? <i>keyfsiz diyilmidim</i> , was I not unwell?
كۈر د کلمىدىك كېرىلىو د کلمىدى	<i>kyur diyilmidin</i> , wast thou not blind? <i>kibirli diyilmidi</i> , was he, she, not proud?
منصف د کلمىيىدك بصىرتلو د کلمىيىدكىز	<i>munsif diyilmi-idik</i> , were we not just? <i>basiratli diyilmi-idiniz</i> , were you not discreet?
خىستە د نىلمىيىدك سفط او لمىيە ج قمىيىم	<i>khasta diyilmi-idik</i> , were we not ill? <i>saqat olmayajaqmiyim</i> , shall I not be damaged?
مكدر او لمىيە ج قىسىن صادق او لمىيە ج قمىى	<i>mukadder olmayajaqmisin</i> , wilt thou not be sad? <i>sadiq olmayajaqmi</i> , will he, she, not be faithful?
اقران او لمىيە ج قمىيىز بى يوك او لمىيە ج قمىيىس كىز	<i>aqrān olmayajamiyiz</i> , shall we not be equal? <i>buyuk olmayajaqmisiniz</i> , shall you not be great?
حسود او لمىيە ج قىلىرىمى سو كولو او لمازمىيدى	<i>hasud olmayajaqlarmi</i> , will they not be envious? <i>sevgili olmazmi-idi</i> , would he, she, not have been amiable?

§ 4. The following are a few sentences with substant-

tives and adjectives along with وار *var* «present, or existent», and بیوق *yog* «absent, or non-existent». These may be followed by the verbal particle of affirmation در *dir*, but this is generally omitted in conversation.

اتم وار	<i>atim var</i> , I have a horse.
اوك وار	<i>evin var</i> , thou hast a house.
شرابی وار	<i>sharabi var</i> , he, she, has wine.
سلامنر وار	<i>silahimiz var</i> , we have arms.
باروتکنر وار	<i>barutiniz var</i> , you have gun-powder.
تفنکلری وار	<i>tufenk(tufek)leri var</i> , they have guns.
اوزمی وار ابدي	<i>uzumi var idi</i> , he, she, had grapes.
جوزمز وار ابدي	<i>jerezimiz var idi</i> , we had walnuts.
قوینلری وار ايدي	<i>qoyunlari var idi</i> , they had sheep.
پئنیرلری وار ايدي	<i>peynirleri var idi</i> , they had cheese.
پارام اولەجق	<i>param olajay</i> , I shall have money.
كىرسەك اولەجق	<i>krysen olajaq</i> , thou shalt have a purse.
اناختارى اونەجق	<i>anakhtari olajaq</i> , he, she, shall have a key.
حادرمز اولەجق	<i>chadirimiz olajuq</i> , we shall have a tent.
يتاغھنر اونەجق	<i>yataghiniz olajaq</i> , you shall have a bed.
ورتيلرى اونەجق	<i>urtulri olajaq</i> , they shall have a cover.
برۇزمى اولۇر ايدى	<i>bir quzum olur idi</i> , I should have had a lamb.
يونك اولۇر ايدى	<i>yunum olur idi</i> , thou shouldest have had wool.
پوستكىيىسى اولۇر ايدى	<i>postekisi olur idi</i> , he, she, should have had a fur skin.
باڭچەمنز اولۇر ايدى	<i>baghchamiz olur idi</i> , we should have had a garden.
اڭاجىنر اولۇر ايدى	<i>aghajinuz olur idi</i> , you should have had a tree.

بۇمشلىرى اولۇر ايدى *yemishleri olur idi*, they should have had fruit.

\* بۇكتابىم يوق *bir kitabim yoq*, my book (is) absent (here) or non-existent (any where) i. e. I have not a book.

\* بۇكاغدىك يوق *bir kyaghidin yoq*, etc. i. e. thou hast not any note-paper.

بۇقلمى يوق *bir qalami yoq*, etc. i. e. he, she, has not a pen.

پارامىز يوق *paramiz yoq*, etc. i. e. we have no money.

انكىز يوق *atiniz yoq*, etc. i. e. you have no horse.

چىزمەلرى يوق *chizmeleri yoq*, etc. i. e. they have no boot.

بۇتباگىم بۇق *bir tabaghim yoq*, etc. i. e. I have not a plate.

بۇشاشغىك يوق *bir qashighin yoq*, etc. i. e. thou hast not a spoon.

بۇچاڭى يوق *bir bichaghi yoq*, etc. i. e. he, she, has no knife.

بۇشاشغم يوغىدى *bir qashighim yoghidi*, etc. i. e. I had not a spoon.

بۇچاتالىك يوغىدى *bir chatalin yoghidi*, etc. i. e. thou hadst not a fork.

اىمكى بوغىدى *ekmeyi yoghidi*, etc. i. e. he, she, had no bread.

مالىز يوغىدى *malimiz yoghidi*, etc. i. e. we had no property.

دشمنكىز يوغىدى *dushmaniniz yoghidi*, etc. i. e. you had no enemy.

روبالرى يوغىدى *rubalari yoghidi*, etc. i. e. they had no clothes.

**بىندوستم اولمىدەجق** *bir dostum olmayajaq*, etc. i. e. I shall not have a friend.

**پارەك اولمىدەجق** *paran olmayajaq*, etc. i. e. thou shalt not have money.

**بىرىي اولمىدەجق** *bir yeri olmayajaq*, etc. i. e. he, she, shall not have a place.

**اتىز اولمىدەجق** *etimiz olmayajaq*, etc. i. e. we shall have no meat.

**اكمىكىز اولمىدەجق** *ekmeyiniz olmayajaq*, etc. i. e. you shall have no bread.

**پىرناجلىي اولمىدەجق** *pirinjleri olmayajaq*, etc. i. e. they shall have no rice, etc.

#### § 5. Negatively and interrogatively.

**يوقمى بىر كتابىم** *yoqmi bir kitâbim*, Is there non-existent a book of mine? i. e. have I not a book?

**يوقمى بىر ساعتىكى** *yoqmi bir saatik*, etc. i. e. hast thou not a watch?

**يوقمى بىر قىلاجى** *yoqmi bir qılıji*, etc. i. e. has he, she, not a sword?

**يوقمى بىر اومزى** *yoqmi bir evimiz*, etc. i. e. have we not a house?

**يوقمى بىر اوطةكىز** *yoqmi bir odañiz*, etc. i. e. have you not a room?

**يوقمى پارەنى** *yoqmi paralari*, etc. i. e. have they no money?

**يوقمى دوستلارم** *yoqmi dostlarim*, etc. i. e. have I not friends?

**يوقمى اتلارك** *yoqmi atlarin*, etc. i. e. hast thou not horses?

**يوقىدى بىر اشاغى** *yoqmidi bir ushaghi*, etc. i. e. had he, she, not a servant?

يوقىيدى بىرىتىرىمىز	<i>yoqmiidi bir setrimiz</i> , etc. i. e. had we not a coat?
يوقىيدى بىرىلەكتىر	<i>yoqmiidi bir yeleyiniz</i> , etc. i. e. had you not a vest?
يوقىيدى شالوارلىرى	<i>yoqmiidi shalvarlari</i> , etc. i. e. had they not trousers?
قۇندۇرمۇم اولمېيەجقىمى	<i>qunduram olmayajaqmi</i> , etc. i. e. shall I not have a shoe?
فساوتىك اولمېيەجقىمى	<i>qasıvetin olmayajaqmi</i> , etc. i. e. wilt thou not have grief?
دشمنى اولمېيەجقىمى	<i>dushmani olmayajaqmi</i> , etc. i. e. shall he, she, not have an enemy?
غېرىتمىز اولمېيەجقىمى	<i>ghayretimiz olmayajaqmi</i> , etc. i. e. will we not have zeal?
اشتهاكاڭ اولمېيەجقىمى	<i>ishtihaniz olmayajaqmi</i> , etc. i. e. will you not have an appetite?
ذوقلىرى اولمېيەجقىمى	<i>zevqleri olmayajaqmi</i> , etc. i. e. will they not have pleasure?
اپربام اولمازمىيدى	<i>uqrabam olmazmiidi</i> , etc. i. e. should I not have had relatives?
التونك اولمازمىيدى	<i>altunun olmazmiidi</i> , etc. i. e. wouldst thou not have had gold?
چورابى اونمازمىيدى	<i>chorabi olmazmiidi</i> , etc. i. e. should he not have had socks?
شرابىمۇ اولمازمىيدى	<i>sharabimiz, olmazmiidi</i> , etc. i. e. would we not have had wine?
شكىركەن اولمازمىيدى	<i>shekeriniz olmazmiidi</i> , etc. i. e. would you not have had sugar?
вшекلىرى اولمازمىيدى	<i>fishekleri olmazmiidi</i> , etc. i. e. should they not have had cartridges?

## CHAPTER XXIV.

## THE FORMATION AND CONJUGATION OF COMPOUND VERBS.

The Turkish language is very rich in compound verbs, active and passive, transitive and intransitive. These are formed by prefixing to the auxiliary verb either an Arabic, Persian, Turkish or foreign adjective or substantive, the adjective or substantive remaining unchanged through all the moods, tenses and persons.

Active compound verbs are generally formed by an Arabic verbal noun, or noun of action, followed by one of the five active and four passive auxiliary verbs.

## A c t i v e.

ایتمک <i>etmek</i> , ایلمنک <i>eylemek</i> , قیلمق <i>qilmay</i> ,	}	these auxiliaries have the same meaning, to do.
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(*etmek* is more frequently used than the 2<sup>nd</sup> and 3<sup>rd</sup>.)

اولمق *olmaq*, to be.

بیورمق *buyurmaq*, to deign to do, to be kind enough, or  
good enough to do, to command.

## P a s s i v e.

ایدلمنک <i>edilmek</i> , اولنمق <i>olunmaq</i> , قلنمق <i>qilinmaq</i> , بیورولمق <i>buyurulmaq</i> ,	}	to be made, to be done, thus:
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ترک ایتمک *terk etmek*, to abandon.

حرکت ایتمک *hareket etmek*, to act.

تعاجب ايتmek *ta'ajjub etmek*, to marvel.

صلاغ ايتmek *sagh etmek*, to cure, to heal.

حاضر ايتmek *hazir etmek*, to prepare, to get ready.

تشكر ايتmek *teshekkyur etmek*, to thank.

رجا ايتmek *rijā etmek*, to request.

خط ايتmek *hazz etmek*, to be pleased, to be glad.

حاطر اولمك *hazir olmaq*, to be present in person, to be ready, to make one's self ready.

نماز قيلمك, قلمق *namaz qilmaq*, to perform one's devotions.

تاقلاق قيلمك, قلمق *taqlaq qilmaq*, to tumble head over heels, (this verb is not much used).

**بيورمق** *buyurmaq*, to deign to do, to be kind, or good enough to do, to command, to exercise authority, act as master, give orders; to say, to do anything; used when speaking of a superior, in fact it is the Turkish verb of politeness.

بيورك *buyurun!* I beg of you! do me the favour!

اب حرو بيورىكىز *icheri buyurunuz*, pray walk in, come in.

نه بيوردىكىز *ne buyurdunuz*, what did you say?

نه بيوردىيلر *ne buyurdular*, what did they say?

**بيورىنمق** *buyurulmaq*, to be commanded.

**بيورىلدى** *buyuruldu*, «it is decreed» a mandate, or decree; especially «a safe conduct» delivered to an individual about to travel in Turkey.

**اولمك** *olmaq*, {to become, to be.  
**اولنىمك** *olunmaq*, }

حاضر اولمك *hazir olmaq*, to be present in person, to be ready.

**عمل اولنىمك** *'amal olunmaq*, to be acted upon.

حِمَایَت وَصِيَانَت اُولْنِمَق himāyet u siyānet olunmaq, to be protected and defended (from harm and oppression).

This auxiliary passive verb اُولْنِمَق olunmaq, which by itself does not admit of translation and to which there is nothing corresponding in English, is used as the passive of ایلْمَک eylemek.

§ 1. The following are examples of the verb ایتمَک etmek «to do,» in the negative, impotential, dubitative, potential, and other forms.

امْر اِبْتِنَامَك emr etmemek, not to command.

امْر اِبْدِهْمَامَك emr edememek, not to be able to command.

امْر اِيْتَمَش emr etmish, it is said that he commanded.

امْر اِبْدَهْ بِلْمَك emr ide bilmek, to be able to command.

امْر اِيدِبُورْمَك emr idivermek, to command in an off-hand manner.

عَدَاوَت اِيدِشْمَك sadavet idishmek, to hate mutually.

مَحَبَّة اِيدِشْمَك mahabbet idishmek, } to love mutually.

عَشْق اِيدِشْمَك ushq idishmek,

عَدَاوَت اِيتَدِرمَك sadavet ettirmek, to cause, or let to hate.

مَحَبَّة اِيتَدِرمَك mahabbet ettirmek, to cause to love.

عَدَاوَت اِيدِشَدِرمَك sadavet idishdirmek, to cause to hate mutually.

مَحَبَّة اِيدِشَدِرمَك mahabbet idishdirmek, to cause to love mutually.

§ 2. All Turkish affirmative verbs, active or passive transitive or intransitive, are conjugated in the same manner

(Note. There are only two infinitive terminations مك *mek*, and مق *mag*, as سوْمك *sevmek*, «to love,» and يازْمَق *yazmaq*, «to write,» wherever the Arabic ك *kef*, becomes Persian ق i.e. g, the letter ق *qaf*, is changed into غ *ghain*).

\* The servile vowels and consonants are modified by the laws of euphony alone.

## CHAPTER XXV.

THE CONJUGATION OF A REGULAR ACTIVE VERB ENDING IN  
مك *mek*, WHICH WILL SERVE AS A MODEL FOR ALL  
VERBS WITH THE SAME TERMINATION.

Infinitive mood مصلح *masdar*.

سوْمك *sevmek*, «to love».

Imperative سوْ emr, سوْ *sev*, «love thou,» is always the root of a Turkish verb.

Indicative mood.

Present حال *häl*.

Sing.

سوْ يورم *sev iyor-im*<sup>1)</sup> I love, I am loving.

سوْ يورسِن *sev iyor-sin*, thou lovest "

سوْ يور *sev iyor*, he, she, loves "

Plur.

سوْ - يور - ز *sev-iyor-iz*, we love, or we are loving.

سوْ - يور - سِنْز *sev-iyor-siniz*, you love, or " "

سوْ - يور - لُر *sev-iyor-ler*, they " " "

1) Also pronounced *sev-iyor-um*, etc.

**Imperfect حکایہ حل hikâye-i hâl.**

Sing.

سو-بیور ایدم *sev-iyor-idim*<sup>1)</sup>, I was loving.  
سو-بیور-ایدك *sev-iyor-idin*, thou wast loving.  
سو-بیور-ایدی *sev-iyor-idi*, he, she, was »

Plur.

سو-بیور ابدک *sev-iyor-ilik*, we were loving.  
سو-بیور-ایدیکز *sev-iyor-iliniz*, you were »  
سو-بیور-ایدبلر *sev-iyor-uliler*, they » »

**Aorist مصارع muzâriî.**

Sing.

سو-رم *sev-er-im*, I love (habitually) I shall or will love.  
سورسن *sev-er-sin*, thou lovest (habitually) thou shalt or wilt »  
سور *sev-er*, he, she, loves, shall or will love.

Plur.

سو-رز *sev-er-iz*, we love, shall or will love.  
سورسکن *sev-er-siniz*, you love » » »  
سورلر *sev-er-ler*, they » » » »

**Past habitual حکایہ مصارع hikâye-i-muzâriî.**

Sing.

سو-ایدلم <i>sev-er-idim</i>	I used to love, I would love.
سوردم <i>sev-er-dim</i>	I would have loved.
سو-ایدك <i>sev-er-idin</i>	thou usedst to love, wouldst love
سوردك <i>sev-er-din</i>	or wouldst have loved.
سو-ایدی <i>sev-er-idi</i>	he, she, used to love, would love
سوردی <i>sev-er-di</i>	or would have loved.

1) Or سو-بیور-دم *sev-iyor-dim*, etc

## Plur.

سۈرەيدىك - سۈرەك *sev-er-idik*, we used to love, would love, or would have loved.

- سۈرەيدىكىز - *sev-er-idiniz*, you used to love, would love, or would have loved.

- سۈرەيدىلەر - *sev-er-idiler*, they used to love, would love, or would have loved.

Past dubitative or narrative ماضى نقلى *mazi naqli*.

## Sing.

سومشىم *sev-mish-im*, I have loved, «I believe».

سومشىسىن *sev-mish-sin*, thou hast » "

سومشىش (درا) *sev-mish-(dir)*, he, she, has loved, «I believe».

## Plur.

سومشىز *sev-mish-iz*, we have loved, «I believe».

سومشىسىكىز *sev-mish-siniz*, you have » "

سومشىلەر *sev-mish-ler*, they » " "

(NOTE. This tense is generally used in a dubitative manner.

When the particle *mish*, or ايمش *imish*, is added to the tenses and persons of the indicative or negative moods it makes the statement doubtful).

كتورمىشىسىن *getirmishsin*, thou hast brought, I think or I believe.

ورمىشىز *vermishiz*, we have given, I think, I believe.

سوملۇرىمىش *sev-meli-ler-mish*, they ought to love, «it is said», etc.

حاتون المىش (درا) *satun satin al mish (dir)*, he, she, has bought, I think, etc.

Perfect ماضى شەھۇدى *mazi shuhudi*.

## Sing.

سۈدمىم *sev-dim*, I loved, did love, or have loved.

سودك *sev-din*, thou lovedst, didst love, or hast loved.  
سودى *sev-di*, he, she, loved, did love, or has loved.

## Plur.

سودك *sev-dik*, we loved, did love, or have loved.  
سوديڭىز *sev-diniz*, you »     »     »     »  
سودبىلر *sev-diler*, they »     »     » .     »

Pluperfect dubitative حکایەمەاضىنى نقلى *hikyâye-i-mâzi naqli*.

## Sing.

سومشىڭىم <i>sev-mish-dim</i> ,	{	I had loved.
سومشىڭىدۇم <i>sev-mish-idim</i> ,		
سومشىڭ <i>sev-mish-din</i> ,	{	thou hadst loved.
سومشىڭىدۇڭ <i>sev-mish-idin</i> ,		
سومشىدى <i>sev-mish-di</i> ,	{	he, she, had loved.
سومشىڭىدى <i>sev-mish-idi</i> ,		

## Plur.

سومشىڭىلر <i>sev-mish-dik</i> ,	{	we had loved.
سومشىڭىدىلر <i>sev-mish-idik</i> ,		
سومشىڭىز <i>sev-mish-diniz</i> ,	{	you had loved.
سومشىڭىزىلر <i>sev-mish-idiniz</i> ,		
سومشىڭىزلىلر <i>sev-mish-diler</i> ,	{	they had loved.
سومشىڭىزلىلىلر <i>sev-mish-idiler</i> ,		

## Pluperfect.

## Sing.

سودامىدى <i>sev-dim-idi</i> ,	{	I had loved.
سودىدىم <i>sev-di-dim</i> ,		
سوداكىدى <i>sev-din-idi</i> ,	{	thou hadst loved.
سودىدىڭ <i>sev-di-din</i> ,		
سوپىمىدى <i>sev-di-idi</i> ,	{	he, she, had loved.
سوپىمىدىلى <i>sev-di-di</i> ,		

## Plur.

سۇدۇك ايدى سۇدۇك	<i>sev-dik-idi,</i>	{	we had loved.
سۇدۇدىك سۇدۇدىك	<i>sev-di-dik,</i>		
سۇدۇكرايدى سۇدۇدىكز	<i>sev-diniz-idi,</i>	{	you had loved.
سۇدۇدىكز سۇدۇدىكز	<i>sev-didiniz,</i>		
سۇدۇلارايدى سۇدۇلارايدى	<i>sov-diler-idi,</i>	{	they had loved.
سۇدۇلارايدى سۇدۇلارايدى	<i>sev-didi-ler,</i>		

Future مستقبل *mustaqbel.*

## Sing.

سۇھجىڭم سۇھجىڭسەن	<i>sev-eje-yim,</i>	I shall or will love, am going to love, am about to love.
سۇھجىڭكەن سۇھجىڭكەن	<i>sev-ejek-sin,</i>	thou shalt or wilt love.

## Plur.

سۇھجىڭز سۇھجىڭسىڭلەر	<i>sev-eje-yiz,</i>	we shall or will love.
سۇھجىڭسىڭلەر سۇھجىڭسىڭلەر	<i>sev-ejek-siniz,</i>	you shall or will love.
سۇھجىڭلىرى سۇھجىڭلىرى	<i>sev-ejek-ler,</i>	they shall or will love.

Past future حکایە مستقبل *hikyaye-i mustaqbel.*

## Sing.

سۇھجىڭكەيدىم سۇھجىڭكەيدىم	<i>sev-ejek-idim;</i>	{	I was about to love.
سۇھجىڭكەيدىم سۇھجىڭكەيدىم	<i>sev-ejek-dim,</i>		
سۇھجىڭكەيدىن سۇھجىڭكەيدىن	<i>sev-ejek-idin,</i>	{	thou wast about to love.
سۇھجىڭكەيدىن سۇھجىڭكەيدىن	<i>sev-ejek-din,</i>		
سۇھجىڭكەيدى سۇھجىڭكەيدى	<i>sev-ejek-idi,</i>	{	he, she, was about to love.
سۇھجىڭكەيدى سۇھجىڭكەيدى	<i>sev-ejek-di,</i>		

## Plur.

سۇھجىڭكەيدىك سۇھجىڭكەيدىك	<i>sev-ejek-idik,</i>	{	we were about to love.
سۇھجىڭكەيدىك سۇھجىڭكەيدىك	<i>sev-ejek-dik,</i>		

سوچك ايدىگىز *sev-ejek-idiniz*, سوچك دىگىز *sev-ejek-diniz*, } you were about to love.  
 سوچكلى ايدى *sev-ejek-idiler*, سوچكلى دىلر *sev-ejek-diler*, } they were about to love.

Necessitative mood فعل وجوبى *fiili vujubi*.

Aorist مصارع *muzuriic*.

Sing.

سوملوبىيم *sev-meli-yim*, I must love, or ought to love.  
 سوملوبىسن *sev-meli-sin*, thou must, or oughtest to love.  
 سوملى سوملىو(در) *sev-meli-(dir)*, he, she, must love, or ought to love.

Plur.

سوملوبىيز *sev-meli-iz*, we must love, or ought to love.  
 سوملوبىكنز *sev-meli-siniz*, you must love, or ought to love.

سوملولور *sev-meli-ler*, سومليدىرلر *sev-meli-dirler*, } they must love, or ought to love.

Past حکابه فعل وجوبى *hikyaye-i-fiili vujubi*.

Sing.

سوملوايدم *sev-meli-idim*, سوملى ايدم, I must have loved, or ought to have loved.

سوملوايدك *sev-meli-idin*, سوملى ايدك, thou must have loved, or oughtest to have loved.

سوملوايدى *sev-meli-idi*, سوملى ايدى, he, she, must have loved, or ought to have loved.

Plur.

سوملوايدك *sev-meli-idik*, سوملى ايدك, we must have loved, or ought to have loved.

سوملوايدىكىز سوملى ايدىكىز *sev-meli-idiniz*, you must have loved,  
or ought to have loved.

سوملولارايدى سوملولارايدى *sev-meli-ler-idi*, } they must have loved, or ought  
سوملى ايدىلر سوملى ايدىلر *sev-meli-idi-ler*, } to have loved.

Optative mood فعل التزامى *fili iltizami*.

Aorist مصارع *muzarii*.

Sing.

سۈيىم *sev-eyim*, } that I (may) love.  
سۈرم *sev-em*, }

سۈەسىن *sev-esin*, that thou (mayest) love.

سۈ *se-ve*, that he, she, (may) love.

Plur.

سۈەلم *sev-clim*, that we (may) love.

سۈەسىكىز *sev-esiniz*, that you » »

سۈەلەر *sev-eler*, that they » »

Past حکابه فعل التزامى *hikyäye-i-fili iltizumi*.

Sing.

سۈەيدىم *sev-e-idim*, O that I had loved, or had I loved.

سۈەيدىك *sev-e-idin*, O that thou hadst loved, or hadst thou loved.

سۈەيدى سۈەيدى *sev-e-idi*, O that he, she, had loved, or had he, she, loved.

Plur.

سۈەيدىك *sev-e-idik*, O that we had loved, or had we loved.

سۈەيدىكىز *sev-e-idiniz*, O that you had loved, or had you loved.

سۈەيدىلر سۈەيدىلر *sev-e-idiler*, O that they had loved, or had they loved.

### Conditional mood.

**Aorist مضارع شرطی** *muzāri‘ sharti.*

Sing.

أَيْمَانُكَ	سُورَى يَسِمْ	sev-er-isem,	} if I love.
	سُورَسْم	sev-er-sem,	
أَيْمَانُكَ	سُورَى يَسِكْ	sev-er-isen,	} if thou lovest.
	سُورَسْك	sev-er-sen,	
أَيْمَانُكَ	سُورَى يَسِيْ	sev-er-ise,	} if he, she, love.
	سُورَسِيْ	sev-er-se,	

Plur.

اے کوئی اپنے اپنے اپنے	سوارسٹک	sev-er-isek,	if we love.
	سو رسک	sev-er-sek,	
	سوارسٹکر	sev-er-iseniz,	
	سو رسکر	sev-er-seniz,	
اے کوئی اپنے اپنے اپنے	سوارسٹکر	sev-er-iseler,	if you love.
	سو رسکر	sev-er-seler,	
	سوارسٹکر	sev-er-seler,	
	سو رسکر	sev-er-seler,	

فعل التزامٍ شرطٍ *fī li iltizām-i shartī*

Sing.

**if.** ( *ən-yo-wə* *sev-sem*, if I love; if I were to love.  
*ən-yo-wə* *sev-sen*, if thou love; if thou were to love.  
*ən-yo-wə* *sev-se*, if he, she, love; if he, she, were to love.

Plur.

*شَاغِلُونَ* *sev-sek*, if we love; if we were to love.  
*شَاغِلُنِيزْ* *sev-seniz*, if you love; if you were to love.  
*شَاغِلُونَ* *sev-seler*, if they love; if they were to love.

Past ماضی، سابق *māzi sūbiq.*

Sing.

<u>kyash-</u> <u>ke, keshke, O</u> <u>that.</u>	<b>Sing.</b>	سوموش اوله ايديم <i>sev-mish-ola-idim</i> , if I had loved. سوموش اوليدك <i>sev-mish-ola-idin</i> , if thou had loved. سوموش اوليدى <i>sev-mish-ola-idi</i> , if he, she, had loved.
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## Plur.

سومش سو میش اولیدق *sev-mish-ola-idiq*, if we had loved.  
 سومش سو میش اولیدیکنز *sev-mish-ola-idiniz*, if you had loved.  
 سومش سو میش اولیدیلر *sev-mish-ola-idiler*, if they had loved.

Imperative mood امر حاضر و غایب *emr-i hāzir ve ghā'ib*.

## Sing.

سو *sev*, love thou.

سوسون *sev-sin*, let him, her, love.

## Plur.

سوزلم *sev-e-lim*, let us love.  
 سوبیکنر *sev-i-niz*, } love you, love ye.  
 سوک *sev-in*, }  
 سوسونلر *sev-sin-ler*, let them love.

Active participle اسم فاعل *ismi fū'il*.

Present حال *hāl*.

سون *sev-ən*, loving, who loves, loved, or will love (declinable).

Aorist مضارع *muzāri'*.

سور *sev-er*, loving, who loves, loved, or will love (indeclinable). This is not used because the preceding supplies its place.

Past ماضی *māzi*.

سودك *sev-dik*, who, or which has loved, (declinable).  
 سومش *sev-mish*, who, or which has loved, (indeclinable).

Future مستقبل *mustaqbel*.

سوهچك *sev-ejek*, who, or which will love, (declinable).

Passive participle مفعول اسم *ismi mefiūl*.

Aorist مصارع *muzāri‘*.

سوندك *sev-dik*, who, or which is or has been loved.  
سوهجلك *sev-ejek*, who, or which is to be loved.

Verbal nouns أسماء فعل *esmā fili*.

Present حال *hāl*.

سونه *sev-me*, the act of loving.

Perfect ماضى *māzi*.

سوندك *sev-dik*, the act of having loved.

Future جرئيم *mustaqbel*.

سوهجلك *sev-ejek*, the act of being about to love.

#### Gerunds.

سونرب *sev-ip*, loving, having loved.

سوهړک *sev-erek*, while loving, continuing to love.

سوننجه *sev-inje*,  
سوهېجك *sev-ijek*, } as soon as loving, or on loving.

سوه سونه *sev-e sev-e*, by loving and loving, or continually  
loving.

سومكين *sev-megin*, by reason of loving.

سوهلي *sev-eli*,  
سوهلو *sev-eli*, } since loving.

## CHAPTER XXVI.

THE CONJUGATION OF A REGULAR PASSIVE VERB ENDING  
IN مك *mek*, WHICH WILL SERVE AS A MODEL FOR  
ALL PASSIVE VERBS WITH THE SAME TER-  
MINATION.

The passive verb فعل مجهول *fili mejhūl*.

Indicative mood.

Present حال *hāl*.

Sing.

سولبيورم *sev-ilyor-im*, I am being loved.  
سولبيورسن *sev-ilyor-sin*, thou art being loved.  
سولبيور *sev-ilyor*, he, she, it, is » »

Plur.

سولبيورز *sev-ilyor-iz*, we are being loved.  
سولبيورسكتز *sev-ilyor-siniz*, you » » »  
سولبيورلر *sev-ilyor-ler*, they » » »

Imperfect حال حکله *hikyāye-i hāl*.

Sing.

سولبوريالدم *sev-ilyor-idim*, I was being loved.  
سولبوريالديك *sev-ilyor-idin*, thou wast being loved.  
سولبوريالدى *sev-ilyor-idi*, he, she, it, was being loved.

Plur.

سولبوريالديك *sev-iliyor-idik*, we were being loved.  
سولبوريالدينيز *sev-iliyor-idiniz*, you were » »  
سولبوريالدى *sev-iliyor-ler-idi*, they were being loved.

**Aorist مضارع *muzāri‘*.**

Sing.

سولورم *sev-ilir-im*, I am loved habitually, I shall be loved.  
 سولورسن *sev-ilir-sin*, thou art, or wilt be loved.  
 سولور *sev-ilir*, he, she, it, will be, or is »

Plur.

سولورز *sev-ilir-iz*, we are, or shall be loved.  
 سولورسکز *sev-ilir-siniz*, you are, or will be loved.  
 سولورلر *sev-ilir-ler*, they » » » » »

**Past حکمة مضارع *hikyāye-i-muzāri‘*.**

Sing.

سولورابدیم *sev-ilir-idim*, I was, or would have been loved.  
 سولورابدك *sev-ilir-idin*, thou wast, or wouldst have been loved.  
 سولورابدی *sev-ilir-idi*, he, she, was, or would have been loved.

Plur.

سولورابدك *sev-ilir-idik*, we were, or would have been loved.  
 سولورابدیكز *sev-ilir-idiniz*, you were, or would have been loved.  
 سولورابدیلى *sev-ilir-ler-idi*, they were, or would have been loved.

**Perfect ماضى شهودى *muzi ‘shuhūdi*.**

Sing.

سولدم *sev-il-dim*, I was, or have been loved.  
 سولدك *sev-il-din*, thou wast, or thou hast been loved.  
 سولدى *sev-il-di*, he, she, was or has been loved.

## Plur.

سولدىك *sev-il-dik*, we were, or have been loved.  
 سولدىكىز *sev-il-diniz*, you were, or have been loved.  
 سولدىلير *sev-il-diler*, they   »   »   »   »

Pluperfect حکایة ماضی شهودی *hikyaye mazi shuhudi*.

## Sing.

سولدمىيدى *sev-il-dim-idi*, I had been loved.  
 سوندكىيدى *sev-il-din-idi*, thou hadst been loved.  
 سولدىيلىدى *sev-il-di-idi*, he, she, had   »   »

## Plur.

سولدىكايىدى *sev-il-dik-idi*, we had been loved.  
 سولدىكىزايىدى *sev-il-diniz-idi*, you   »   »   »  
 سونديليرايىدى *sev-i-ldiler-idi*, they had been loved.

Future مستقبل *mustaqbel*.

## Sing.

سولەجكم *sev-ileje-yim*, I shall be loved.  
 سولەجكسىن *sev-ilejek-sin*, thou will be loved.  
 سولەجك *sev-ilejek*, he, she, will   »   »

## Plur.

سولەجكىز *sev-ileje-yiz*, we shall be loved.  
 سولەجكسىنىز *sev-ilejek-siniz*, you will be loved.  
 سولەجكلر *sev-ilejek-ler*, they will   »   »

Past future حکایة مستقبل *hikyäye mustaqbel*.

## Sing.

سولەجكايىدم *sev-ilejek-idim*, I was about to be loved.  
 سولەجكايىدىك *sev-ilejek-idin*, thou wast about to be loved.  
 سولەجكايىدى *sev-ilejek-idi*, he, she, was about to be loved.

## Plur.

سولەجكايىدك *sev-ilejek-idik*, we were about to be loved.  
 سولەجكايىدىكىز *sev-ilejek-idiniz*, you were about to be loved.  
 سولەجكلىيدى *sev-ilcejek-ler-idi*, they were about to be loved.

Necessitative فعل وجوبى *fıli vujubi*.

Aorist مضارع *muzuri*.

## Sing.

سولەلمىبىم *sev-ilmeli-yim*, I must, or ought to be loved.

سولەلمىسىن *sev-ilmeli-sin*, thou must, or oughtest to be loved.

سولەلمى (در) *sev-ilmeli* (dir), he, she, must, or ought to be loved.

## Plur.

سولەلمۇزىز *sev-ilmeli-yiz*, we must, or ought to be loved.

سولەلمۇسکۈز *sev-ilmeli-siniz*, you must, or ought to be loved.

سولەلمىدىلر *sev-ilmeli-dir-ler*, they must, or ought to be loved.

سولەلمۇلۇر *sev-ilmeli-ler-dir*, loved.

Perfect حكابه فعل وجوبى *hikyāye-i fıli vujubi*.

## Sing.

سولەلموابىدم *sev-ilmeli-idim*, I ought to have been, or must have been loved.

سولەلموابىدك *sev-ilmeli-idin*, thou oughtest to have been, or must have been loved.

سولەلموابىدى *sev-ilmeli-idi*, he, she, ought to have been, or must have been loved.

## Plur.

سولملى ايديك سولملى ايديك *sevilmeli-idik*, we ought to have been, or must have been loved.

سولملى ايديكز سولملى ايديكز *sevilmeli-idiniz*, you.ought to have been, or must have been loved.

سولملى ايديلر سولملى ايديلر *sevilmeli-idi-ler*, they ought to have been, or must have been loved.

Optative فعل الترامى *fıli iltizamı*.

Aorist مصارع *muzarıci*.

## Sing.

سولظيم سولظيم *sev-ile-yim*, that I may be loved.

سولهسون سولهسون *sev-ile-sin*, that thou mayest be loved.

سوله سوله *sev-ile*, that he, she, may be loved.

## Plur.

سولكانز سولكانز *sev-ile-yiz*, | that we may be loved.  
سولكلم سولكلم *sev-ile-lim*, |

سولهسکن سولهسکن *sev-ile-siniz*, that you may be loved.

سولهلر سولهلر *sev-ile-ler*, that they may be loved.

## P a s t.

## Sing.

سوليديم سوليديم *sev-ile-idim*, that I. might be, or might have been loved.

سولهايديك سولهايديك *sev-ile-idin*, that thou mightest be, or mightest have been loved.

سولهايدي سولهايدي *sev-ile-idi*, that he, she, might be, or might have been loved.

## Plur.

سولهايديك سولهايديك *sev-ile-idik*, that we might be, or might have been loved.

سولیديكىز سوليدىدىكىز *sev-ile-idiniz*, that you might be, or might have been loved.

سولاديديلر سولاديدىلىرى *sev-ile-idiler*, that they might be, or might have been loved.

Conditional فعل شرطى *fîli sharti*.

Aorist مصارع *muzârii*.

Sing.

سولىسم سولىسىم *sev-il-sem*, if I be loved.

سولىشك سولىسىشك *sev-il-sen*, if thou be loved.

سولىشك سولىسىشك *sev-il-se*, if he, she, be loved.

Plur.

سولىشك سولىسىشك *sev-il-sek*, if we be loved.

سولىشك سولىسىشك *sev-il-seniz*, if you be loved.

سولىشك سولىسىشك *sev-il-ler*, if they be »

or

Sing.

سولىشم سولىسىشم *sev-il-sem*, if I be loved.

سولىشك سولىسىشك *sev-il-sen*, if thou be loved.

سولىشك سولىسىشك *sev-il-se*, if he, she, be loved.

Plur.

سولىشك سولىسىشك *sev-il-sek*, if we be loved.

سولىشك سولىسىشك *sev-il-seniz*, if you be loved.

سولىشك سولىسىشك *sev-il-ler*, if they be »

اىلر، if  
اىل، eye,

Perfect حکایه فعل التزامی شرطى *hikyâye-i fîli iltizâmi-i sharti*.

Sing.

سولىسيدم سولىسىدىم *sev-ilse-idim*, if I were, or had been loved.

سولىسيدىك سولىسىدىك *sev-ilse-idin*, if thou wert, or had been loved.

سولىسيدى سولىسىدى *sev-ilse-idi*, if he, she, were, or had » »

## Plur.

سولسييدك سولسييدك *sev-ilse-idik*, if we were, or had been loved.  
 سولسييدليكن سولسييدليكن *sev-ilse-idiniz*, if you » » » » »  
 سولسييديلر سولسييديلر *sev-ilse-idiler*, if they » » » » »

or

## Sing.

سولتش ايسەم سولتش ايسەم *sev-ilnish-isem*, if I were, or had been loved.  
 سولتش ايسەك سولتش ايسەك *sev-ilnish-isen*, if thou wert, or » » »  
 سولتش ايسە سولتش ايسە *sev-ilnish-isr*, if he, she, were » » »

## Plur.

سولمش ايسەك سولمش ايسەك *sev-il mish-isek*, if we were, or had been loved.  
 سولمش ايسەن سولمش ايسەن *sev-il mish-iseniz*, if you » » » » »  
 سولمش ايسەلر سولمش ايسەلر *sev-il mish-iseler*, if they » » » » »

Imperative امر حاضر وغایب *emr hâzir ve ghâyib*.

## Sing.

سول *sev-il*, be thou loved.  
 سولسون *sev-il-sin*, let him, her, be loved.

## Plur.

سوللەم سوللەم *sev-ile-lim*, let us be loved.  
 سولکن سولکن *sev-il-iniz*, be you loved.  
 سولسونلر سولسونلر *sev-il-sinler*, let them be loved.

Active participle اسم فاعل *ism-i fâ'il*.

Present حال *hâl*.

سولان سولان *sev-il-en*, being, who, or which is, was, or will be loved.

Aorist مضارع *muzâri'â*.

سولور سوليلير سولور سوليلير *sev-ilir*, being, who, or which is, or will be loved.

Past ماضى *māzi*.

سلیمش *sev-il mish*, who, or which has been loved (indeclinable).

Perfect ماضى شهودى *māzi shuhūdi*.

سولدك *sev-ildik*, who, or which has been loved.

Future مستقبل *mustaqbel*.

سولنة جك *sev-ilejek*, who, or which will be loved.

Passive participle اسم مفعول *ism-i mefiūl*.

Aorist مصادر *muzāriç*.

سولدك *sev-ildik*, who, or which has been loved (declinable).

Future مستقبل *mustaqbel*.

سولنة جك *sev-ilejek*, who, or which will be loved (declinable).

Verbal nouns اسم فعلى *ism-i fili*.

Present حال *hal*.

سولنة *sev-ilme*, the act of being loved.

Perfect ماضى *māzi*.

سولدك *sev-ildik*, the act of having been loved.

Future مستقبل *mustaqbel*.

سولنة جك *sev-ilejek*, the act of being about to be loved.

#### Gerunds.

سولوب *sev-ilip*, being, or having been loved.

سولدرک *sev-ilerek*, while being loved.

سولنچه *sev-ilinje*, } on being loved, as soon as being loved.  
سولنيجك *sev-ilijek*, }

سولجسلجه sev-ile-sev-ile, by dint of continually being loved.  
سولجکین sev-ilmein, by reason of being, or having been loved.

سولهلى sev-ileli, } ever since being loved.  
سولهلى sev-ileli, }

## CHAPTER XXVII.

## THE NEGATIVE VERBS.

The negative verb is formed by the insertion of the letter *mim*, or the particle *la ma*, or *me*, immediately after the root of the verb, and is conjugated regularly in the same way as the affirmative verb, except in the Aorist, and in the indeclinable participle present. These forms instead of ending with the letter , *re* (as in affirmative verbs) terminate in مز pronounced *mez* or *maz* according as the infinitive ends in مك or مق *mag*.

يازمق *yaz-maq*, to write.

يازمامق *yaz-ma-maq*, not to write.

فالمق *qal-maq*, to remain, stay, stop, rest.

فالمامق *qal-ma-maq*, not to remain etc.

قپاماق *qapa-maq*, to cover.

قپامامق *qapa-ma-maq*, not to cover.

صايمق *sai-maq*, to count.

صاياما مق *sai-ma-maq*, not to count.

سومك *sev-mek*, to love.

سوميمك *sev-me-mek*, not to love.

كلمك *gel-mek*, to come.

كلميرك *gel-me-mek*, not to come.

پيشيرمك *pishir-mek*, to cook.

**پىشىرمەك** *pishir-mek*, not to cook.

**يەمەك** *ye-mek*, to eat.

**يەمەمەك** *ye-me-mek*, not to eat.

**ايچىمىك** *ich-mek*, to drink.

**ايچىمىمەك** *ich-me-mek*, not to drink.

**كتىمەك** *git-mek*, to go.

**كتىمىمەك** *git-me-mek*, not to go.

**بلىمەك** *bil-mek*, to know.

**بلىمىمەك** *bil-me-mek*, not to know.

**اوېمىك** *eup-mek*, to kiss.

**اوېمىمىك** *eup-me-mek*, not to kiss, etc.

§ 1. Conjugation of a negative verb, the first person sing. and plur. in each tense is given.

**سۈمىك** *sev-mek*, to love.

**سۈمىمىك** *sev-me-mek*, not to love.

#### Indicative present.

Sing. سۈمىيۈرەم *sev-me-yor-im*, I am not loving.

Plur. سۈمىيۈز *sev-me-yor-iz*, we are » »

#### Imperfect.

Sing. سۈمىيۈرەيدىم *sev-me-yor-idim*, I was not loving.

Plur. سۈمىيۈرەيدىك *sev-me-yor-idik*, we were » »

#### Aorist.

Sing. سۈمىم *sev-mem*, I love not, or shall not love.

Plur. سۈمىيىز *sev-me-yiz*, we love not, or shall not love.

#### Past habitual.

Sing. سۈمىزەيدىم *sev-mez-idim*, I used not to love, I would not love, or would not have loved.

Plur. سۈمىزەيدىك *sev-mez-idik*, we used not to love, we would not love, or would not have loved.

## Perfect.

Sing. سوْمَدِيمْ *sev-me-dim*, I did not, or have not loved.

Plur. سوْمَدِيكْ *sev-me-dik*, we did not, or have not loved.

## Pluperfect.

Sing. سوْمَدِيشِدِيمْ *sev-me-mish-dim*,  
سوْمَدِيشِدِيكْ *sev-me-mish-dik*, } I had not loved.  
سوْمَدِيشِيدِيْكْ *sev-me-mish-idi*,

Plur. سوْمَدِيشِشِدِيكْ *sev-me-mish-dik*, } we had not loved.  
سوْمَدِيشِشِيدِيْكْ *sev-me-mish-idi*

## Future.

Sing. سوْمَيْدِيْجِكْلِيمْ *sev-me-yeje-yim*, I shall or will not love.

Plur. سوْمَيْدِيْجِكْلِيزْ *sev-me-yeje-yiz*, we » » » » »

## Past future.

Sing. سوْمَيْدِيْجِكْلِيدِيمْ *sev-me-yejey-idim*, I was not about to love.

Plur. سوْمَيْدِيْجِكْلِيدِيكْ *sev-me-yejey-dik*, we were » » » » »

## N e c e s s i t a t i v e .

## Aorist.

Sing. سوْمَلِيُّونْ, سوْمَلِيُّونْ *sev-me-meli-yim*, I must not, I ought not to love.

Plur. سوْمَلِيُّونْ, سوْمَلِيُّونْ *sev-me-meliy-iz*, we ought not to have loved.

## O p t a t i v e .

## Aorist.

Sing. سوْمَيْكِيلِيمْ *sev-meye-y-im*, that I may not love.

Plur. سوْمَيْكِيلِيمْ *sev-meye-lim*, that we » » »

## Past.

Sing. سومييـهـاـيـدـمـ sev-meye-idim, that I had not loved.

Plur. سوميـهـاـيـدـكـ sev-meye-idik, that we » » »

## Conditional.

## Aorist.

اـيـرـ، if اـيـرـ، if	Sing. سـوـمـزـاـبـسـمـ sev-mez-isem,	} if I do not love.
	سـوـمـزـاسـمـ sev-mez-sem,	
اـيـرـ، if اـيـرـ، if	Plur. سـوـمـزـاـسـكـ sev-mez-isek,	} if we do not love.
	سـوـمـزـاسـكـ sev-mez-sek,	

## Past.

Sing. سـوـمـيـشـاـلـهـاـيـدـمـ sev-memish-ola-idim, if I had not loved.

Plur. سـوـمـيـشـاـلـهـاـيـدـقـ sev-memish-ola-idiq, if we » » »

## Imperative.

Sing. سـوـمـيـشـاـلـهـ sev-me, love not thou.

Plur. سـوـمـيـلـهـ sev-meye-lim, let us not love.

Active participle<sup>1)</sup>.

## Present.

(<sup>1</sup>) سـوـمـيـلـانـ، سـوـمـيـنـ sev-meyen, who, or which does not love,  
has not loved, will not love.

## Aorist.

سـوـمـيـشـ sev-mez, who, or which not loves habitually, or will  
not love.

## Past.

سـوـمـيـشـ sev-memish, who, or which has not loved, (indeclinable).

1) Participles are also used as adjectives and substantives

**Perfect.**

**سَوْمِدِك** *sev-me-dik*, who has not loved, (declinable with the affixes.

## Future.

**سومیہ جک** *sev-meyejek*, who, or which will not love.

### **Passive participle.**

### Aorist.

**سومدك** *sev-me-dik*, who, or which is or has not been loved.

## Future.

**سوميچ جک** *sev-meyejek*, who, or which will not be loved.

### **Verbal nouns.**

## Present.

~~sew-me-me~~ *sev-me-me*, the act of not loving.

**Perfect.**

*shogun* *sev-me-dik*, the act of not having loved.

## Future.

**سوميچ جک** *sev-meyejek*, the act of not being about to love.

## **Gerunds.**

**سومبیوب** *sev-meyip*, not loving, not having loved.

**سۇمەيىرەك** *sev-meyerek*, while not having loved, not continuing to love.

سومینچه *sev-meyinje*, } as soon as not loving, or on not  
لک سومینچه *sev-meyijek*, } loving.

**سَيْمَوْ سَيْمَوْ** *sev-meye sev-meye*, by not loving and loving,  
or by continually not loving.

سومكىن *sev-megin*, by reason of not loving.  
سوميكلى سوميكلى *sev-me-yeli*, ever since - because (has been)  
not loving.

## CHAPTER XXVIII.

THE CONJUGATION, AFFIRMATIVE AND NEGATIVE, OF A REGULAR  
VERB ENDING IN مق *mag*, WHICH WILL SERVE AS A  
MODEL FOR ALL VERBS ENDING IN مق *mag*.

### Infinitive.

يازمق *yaz-maq*, to write.  
يازممق *yaz-ma-maq*, not to write.

### Imperative.

\* ياز *yaz*, write thou, (this is the root of the verb).  
يازمه *yaz-ma*, write thou not.

### Indicative mood.

#### Present.

#### Affirmative.

Sing. يازبورم *yaz-iyorum*, I am writing.

يازبورسن *yaz-iyor-sin*, thou art »

يازبور *yaz-iyor*, he, she, is »

Plur. يازبورز *yaz-iyor-iz*, we are writing.

يازبورسخن *yaz-iyor-siniz*, you are »

يازبورلر *yaz-iyor-lar*, they are »

#### Negative.

Sing. يازميورم *yaz-ma-yor-um*, I am not writing.

يازميورسن *yaz-ma-yor-sun*, thou art not writing.

يازميور *yaz-ma-yor*, he, she, is not »

**Plur.** يازمیورز *yaz-ma-yor-uz*, we are not writing.

يازمیورسکر *yaz-ma-yor-siniz*, you are not »

يازمیورلر *yaz-ma-yor-lar*, they » » »

### Imperfect.

#### Affirmative.

**Sing.** يازیورایدم *yaz-iyor-udum*, } I was writing.  
يازیوردم *yaz-iyor-dum*, }

يازیوردنك *yaz-iyor-udun*, thou wast »

يازیوردى *yaz-iyor-udu*, he, she, was writing.

**Plur.** يازیوردق *yaz-iyor-uduq*, we were »

يازیوردىكز *yaz-iyor-udunuz*, you were »

يازیوردىلر *yaz-iyor-udular*, they » »

#### Negative.

**Sing.** يازمیورایدم *yaz-ma-yor-udu*, } I was not writing.  
يازمیوردم *yaz-ma-yor-du*, }

بازمیوردنك *yaz-ma-yor-udun*, thou wast not writing.

يازمیورایدى *yaz-ma-yor-udum*, he, she was not writing.  
يازمیوردى *yaz-ma-yor-dum*,

**Plur.** يازمیورابوق *yaz-ma-yor-uduq*, we were not  
يازمیوردق *yaz-ma-yor-duq*,

يازمیورأيدىكز *yaz-ma-yor-udunuz*, } you were not »  
يازمیوردىكز *yaz-ma-yor-dunuz*, }

يازمیورایدىلر *yaz-ma-yor-udular*, } they were not »  
يازمیوردىلر *yaz-ma-yor-dular*, }

#### Affirmative.

#### Aorist.

**Sing.** يازارم *yaz-ar-im*, I write habitually, I shall or will write.

يازارس *yaz-ar-sin*.

يازار *yaz-ar*.

Plur. يازارز yaz-ar-iz, we write, shall or will write.

يازارسکنر yaz-ar-siniz, you write, » » »

يازارلر yaz-ar-lar, they » » » » »

### Negative.

Sing. يازمام yaz-ma-m, I do not, shall not, would not write.

يازماسین yaz-maz-sin, thou dost not, shalt » »

يازماز yaz-maz, he, she, does not, or will » »

Plur. يازماییز yaz-ma-yiz, we do not, or shall » »

يازماسکنر yaz-maz-siniz, you do not, or will » »

يازمازلر yaz-maz-lar, they » » » » »

### Past.

#### Affirmative.

Sing. يازارايدم yaz-ar-idim, { I used to write, I would  
يازاردم yaz-ar-dim, } have written.

يازارايدك yaz-ar-idin, { thou usedst to write, or  
بازاردك yaz-ar-din, } wouldst have written.

يازارابدىي yaz-ar-idi, { he, she, used to write, or  
يازارابدىي yaz-ar-di, } would have written.

Plur. يازارايدق yaz-ar-idiq, { we used to write, or would  
بازاردق yaz-ar-diq, } have written.

يازارايدىكنر yaz-ar-idiiniz, { you used to write, or would  
بازارايدىكنر yaz-ar-diniz, } have written.

يازارايديلر yaz-ar-idiilar, { they used to write, or would  
بازارايديلر yaz-ar-dilar, } have written.

#### Negative.

Sing. يازمازايىدم yaz-maz-idim, { I used not to write, or  
يازمازادم yaz-maz-dim, } would not have written.

يازمازايىدك yaz-maz-idin, { thou usedst not to, or  
يازمازاك يازمازاك yaz-maz-din, } would not have written.

**Sing.** يازمازیدى *yaz-maz-idi*, { he, she, used not to, or  
يازمازدى *yaz-maz-di*, } would not have written.

**Plur.** يازمازیدق *yaz-maz-idiq*. we used not to, or would  
يازمازدق *yaz-maz-diq*. not have written.

يازمازیدىكىز *yaz-maz-idiñiz*, you used not to, or would  
يازمازدىكىز *yaz-maz-diniz*, not have written.

يازمازىديلار *yaz-maz-idilar*, they used not to, or would  
يازمازدىلار *yaz-maz-dilar*, not have written.

### Perfect.

#### Affirmative.

**Sing.** ييازدم *yaz-dim*, I wrote, did write, or have written.  
ييازدىك *yaz-din*, thou wrotest, didst write, or » »

(<sup>1</sup>) يازدى *yaz-di*, he, she, wrote, did write, or has »

**Plur.** ييازدق *yaz-diq*, we wrote, did write, or have »

يازدىكىز *yaz-diniz*, you » » » » » »

يازدىلار *yaz-dilar*, they » » » » » »

#### Negative.

#### Sing.

ييازمدم *yaz-ma-dim*, I did not write, I have not written.

ييازمدك *yaz-ma-din*, thou didst not write, thou hast not »

ييازمندى *yaz-ma-di*, he, she did not write, has not »

1) The Turks sometimes use the following idiom in conversation; this however is obsolescent.

دوشە يازدى *dushe yaz-di*, he, she, it, was on the point of falling, nearly fell.

چيقە يازدى *chiga yaz-di*, he, she, it, was on the point of going out, almost went out

سۈھ يازدى *seve yaz-di*, he, she, it, was on the point of loving, nearly loved, etc.

(In French they say: peu s'en fallut, qu'il ne tombât, qu'il ne sortît, qu'il n'aimât, etc.).

## Plur.

بازمدىق *yaz-ma-diq*, we did not write, we have not written.  
 بازمدىكىز *yaz-ma-diniz*, you did not write, you have not »  
 بازمدىلر *yaz-ma-dilar*, they did not write, they have not »

## Perfect.

## Affirmative.

## Sing.

بازمىشم *yaz-mish-im*, I wrote, did write, or have written.  
 بازمىشىن *yaz-mish-sin*, thou wrotest, didst write, or have »  
 بازمىش (در) *yaz-mish (dir)*, he, she, wrote, did write, or has »

## Plur.

بازمىشىز *yaz-mish-iz*, we wrote, did write, or have written.  
 بازمىشىكىز *yaz-mish-siniz*, you wrote, did write, or have »  
 بازمىشلىر *yaz-mish-lar*, they wrote, did write, or have »

## Negative.

## Sing.

بازممىشم *yaz-ma-mish-im*, I did not write, I have not written.  
 بازممىشىن *yaz-ma-mish-sin*, thou didst not write, or hast not »  
 بازممىش (در) *yaz-ma-mish (dir)*, he, she, did not write, or has not »

## Plur.

بازممىشىز *yaz-ma-mish-iz*, we did not write, or have not written.  
 بازممىشىكىز *yaz-ma-mish-siniz*, you did not write, or have not »  
 بازممىشلىر *yaz-ma-mish-lar*, they did not write, or have not »

## Pluperfect.

## Affirmative.

Sing. يازىدمىدى *yaz-dim-idi*,  
 يازمىشىدىم *yaz-mish idim*, I had written.  
 يازدىدىم *yaz-didim*,

**Sing.** يازدكأيدى *yaz-din-idi*,  
 يازمشأيدك *yaz-mish-idin*, thou hadst written.  
 يازديدك *yaz-didin*,  
 يازدىأيدى *yaz-di-idi*,  
 يازمشأيدى *yaz-mish-idi*, he, she, had written.  
 يازدلى *yaz-didi*,

**Plur.** يازدقأيدى *yaz-diq-idi*,  
 يازمشأيدك *yaz-mish-idik*, we had written.  
 يازديدك *yaz-didik*,  
 يازدىكزايلى *yaz-diniz-idi*,  
 يازمشأيدىكز *yaz-mish-idiniz*, you had written.  
 يازديدىكز *yaz-didiniz*,  
 يازدىلرابدى *yaz-dilar-idi*,  
 يازمشأيدىلر *yaz-mish-idilar*, they had written.  
 يازدىدىلر *yaz-didi-lar*,

## Negative.

**Sing.** يازمدمأيدى *yaz-ma-dim-idi*, | I had not written.  
 يازممتشايدم *yaz-ma-mish-idim*, |  
 يازمدىدم *yaz-ma-didim*, |  
 يازمدكأيدى *yaz-ma-dim, idi*,  
 يازممتشأيدك *yaz-ma-mish, idin*, thou hadst not written.  
 يازمدىدك *yaz-ma-didin*,  
 يازملىأيدى *yaz-ma-di-idi*,  
 يازممتشأيدى *yaz-ma-mish-idi*, he, she, had not written.  
 يازمىدىنى *yaz-ma-didi*,

**Plur.** يازدقأيدى *yaz-ma-diq-idi*,  
 يازممتشايدك *yaz-ma-mish-idik*, we had not written.  
 يازمدىدك *yaz-ma-didik*,  
 يازمدىي *yaz-ma-diniz-idi*,  
 يازممتشأيدىكز *yaz-ma-mish-idinz*, you had not written.  
 يازمدىدىكز *yaz-ma-didiniz*,

يازمدىلر ايلى يازما ديلار ايلى *yaz-ma-dilar-idi*,  
 يازمىش ايلى يازما مىش ايلى *yaz-ma-mish-idilar*, } they had not written.  
 يازمدىلر يازما ديديلر يازما ديديلر *yaz-ma-didilar*,

### Future. Affirmative.

#### Sing.

يازه جغم يازاجقسىن يازاجق يازاجق *yaz-ajagh-im*, I shall, or will write.  
 يازه جقسىن يازاجق يازاجق *yaz-ajaq-sin*, thou shalt, or wilt write.  
 يازه جق (در) يازاجق *yaz-ajaq (dir)*, he, she, shall or will write.

#### Plur.

يازه جفتر يازاجق *yaz-ajagh-iz*, we shall, or will write.  
 يازه جفسكىر يازاجق سينيز يازاجق *yaz-ajaq-siniz*, you shall, or will write.  
 يازه جقلر يازاجق لار يازاجق *yaz-ajaq-lar*, they shall, or will »

### Negative.

#### Sing.

يازمييە جغم يازما ياجاغھيم يازما ياجاق *yaz-ma-yajagh-im*, I shall, or will not write.  
 يازمييە جقسىن يازما ياجاق سينيز يازما ياجاق *yaz-ma-yajaq-sin*, thou shalt, or wilt not »  
 يازمييە جق (در) يازما ياجاق *yaz-ma-yajaq (dir)*, he, she, shall, or will not »

#### Plur.

يازمييە جفتر يازما ياجاغھيز يازما ياجاق *yaz-ma-yajagh-iz*, we shall, or will not write.  
 يازمييە جفسكىر يازما ياجاق سينيز يازما ياجاق *yaz-ma-yajaq-siniz*, you shall, or will not »  
 يازمييە جقلر يازما ياجاق لار يازما ياجاق *yaz-ma-yajaq-lar*, they shall, or will not »

### N e c e s s i t a t i v e .

#### Aorist. Affirmative.

#### Sing.

يازملويم يازما لي ييم يازمليسن يازما لي سين *yaz-ma-li-yim*, I must, or ought to write.  
 يازملوسن يازما لي سين يازمليسن يازما لي سين *yaz-ma-li-sin*, thou must, or oughtest to »

1) The Turks say colloquially in the first person singular of the Aorist of the Necessitative:

يازملى (در) *yaz-ma-li* (*dir*), he, she, must or ought to write.

## Plur.

يازملييز *yaz-ma-li-yiz*, we must, or ought to write.

يازملوسكز *yaz-ma-li-siniz*, you must, or ought to write.

يازملييدلر *yaz-ma-li-dir-lar*, they must, or ought to write.  
يازملوردر *yaz-ma-li-lar-dir*, write.

## Negative.

## Sing.

يازملييم *yaz-ma-mali-y-im*, I must, or ought not to write.

يازملييسن *yaz-ma-mali-sin*, thou » » » » »

يازملي(در) *yaz-ma-mali-(dir)*, he, she, must, or ought not to write.

## Plur.

يازملييز *yaz-ma-mali-y-iz*, we must, or ought not to write.

يازملييسكز *yaz-ma-mali-siniz*, you » » » » »

يازملييدلر *yaz-ma-mali-dirlar*, they must, or ought not to write.

## Perfect, Affirmative.

## Sing.

يازملييدم *yaz-ma-mali-idim*, I ought to have written.

يازملييدك *yaz-ma-mali-idin*, thou oughtest to have written.

يازسهم كرك *yaz-sam gerek*, I must write, I ought to write, it is necessary for me to write.

سم كرك *sev-sem gerek*, I must love, I ought to love, it is necessary for me to love.

كيتسهم كرك *git-sem gerek*, I must go, I ought to go, it is necessary for me to go, etc.

This mode of expression holds good for any active affirmative verb.

**يازملييدى يازملييدى** *yaz-mali-idi*, he, she, ought to have written.

### Plur.

**يازملييدق يازملييدق** *yaz-mali-idig*, we ought to have written.  
**يازملييدىكز يازملييدىكز** *yaz-mali-idiniz*, you ought to have . .  
**يازملييدىلر يازملييدىلر** *yaz-mali-dirlar*, they ought to have . .  
**يازملييدىلى يازملييدىلى** *yaz-mali-lar-idi*.

### Negative.

#### Sing.

**دازمملواندىم يازملييدىم** *yaz-ma-mali-idim*, I ought not to have written.

**يازمملواندىك يازملييدك** *yaz-ma-mali-idin*, thou oughtest not to have written.

**يازمملواندى يازملييدى** *yaz-ma-mali-idin*, he, she, ought not to have written.

### Plur.

**دازمملواندىق يازملييدق** *yaz-ma-mali-idig*, we ought not to have written.

**دازمملواندىكز يازملييدىكز** *yaz-ma-mali-idiniz*, you ought not to have written.

**يازملييدىلر يازملييدىلر** *yaz-ma-mali-dirlar*, they ought not to have written.

**يازملييدىلى يازملييدىلى** *yaz-ma-mali-lar-idi*.

### Conditional.

#### Present.

#### Affirmative.

**Sing. سازارىسىم يازارىسىم** *yaz-ar-isem*, { if I write.

**سازارسىم يازارسىم** *yaz-ar-sam*,

**سازارىسىك يازارىسىك** *yaz-ar-isan*, { if thou write.

**سازارسىك يازارسىك** *yaz-ar-san*,

Sing.  
 يازاريسه *yaz-ar-is-e*,      يازاريسه *yaz-ar-is-e*,      if he, she, write.  
 يازارسه *yaz-ar-is-e*,      يازارسه *yaz-ar-is-e*,  
 Plur. يازاريسق *yaz-ar-isaq*,      يازاريسق *yaz-ar-saq*,      if we write.  
 يازارسق *yaz-ar-saq*,      يازارسق *yaz-ar-saq*,  
 يازاريسه كن *yaz-ar-is-niz*,      يازاريسه كن *yaz-ar-is-niz*,      if you write.  
 يازاريسه كن *yaz-ar-is-niz*,      يازاريسه كن *yaz-ar-is-niz*,  
 يازاريسلر *yaz-ar-is-la-r*,      يازاريسلر *yaz-ar-is-la-r*,      if they write.  
 يازاريسلر *yaz-ar-is-la-r*,      يازاريسلر *yaz-ar-is-la-r*,

## Negative.

## Sing.

بازمازيسهم *yaz-maz-isam*,      بازمازيسهم *yaz-maz-sam*,      if I do not write.  
 بازمازيسهم *yaz-maz-isam*,      بازمازيسهم *yaz-maz-sam*,  
 بازمازيسلاك *yaz-maz-is-an*,      بازمازيسلاك *yaz-maz-san*,      if thou dost not write.  
 بازمازيسلاك *yaz-maz-is-an*,      بازمازيسلاك *yaz-maz-san*,  
 يازمازيسه *yaz-maz-isa*,      يازمازيسه *yaz-maz-sa*,      if he, she, does not write.  
 يازمازيسه *yaz-maz-isa*,      يازمازيسه *yaz-maz-sa*,

## Plur.

بازمازيسق *yaz-maz-isaq*,      بازمازيسق *yaz-maz-saq*,      if we do not write.  
 بازمازيسق *yaz-maz-isaq*,      بازمازيسق *yaz-maz-saq*,  
 بازمازيسه كن *yaz-maz-is-a-niz*,      بازمازيسه كن *yaz-maz-saniz*,      if you do not write.  
 بازمازيسه كن *yaz-maz-is-a-niz*,      بازمازيسه كن *yaz-maz-saniz*,  
 بازمازيسلر *yaz-maz-is-la-r*,      بازمازيسلر *yaz-maz-is-la-r*,      if they do not write.  
 بازمازيسلر *yaz-maz-is-la-r*,      بازمازيسلر *yaz-maz-is-la-r*,

## Perfect.

## Affirmative.

## Sing.

بازسيديم *yaz-sa-idim*,      بازسيديم *yaz-sa-idim*,      if I had written.  
 بازسيديم      »      بازسيديم      »  
 يازسيديك *yaz-sa-idin*,      يازسيديك *yaz-sa-idin*,      if thou hadst written.  
 يازسيديك *yaz-sa-idin*,      يازسيديك *yaz-sa-idin*

**يَارْسِيْدِي** *yaz-sa-idi*,      } if he, she, had written.  
**يَارْسِيْدِي** *yaz-sidi*,

Plur.

يازسەايىدق	<i>yaz-sa-idiq,</i>	if we had written.
»	»	
يازسيدىق	<i>yaz-sa-idi-niz,</i>	if you had written.
»	»	
يازسەايىدىكىز	<i>yaz-sa-idi-lar,</i>	{ if they had written.
»	»	

### Negative.

Sing.

يَازْمَسِيلْم yaz-ma-sa-idim, if I had not written.  
بَازْمَسِيلْدَك yaz-ma-sa-idi, if thou hadst not written.  
بَازْمَسِيلْدَي yaz-ma-sa-idi, if he, she had " "

Plur.

**بازمسيديق** *yaz-ma-sa-idiq*, if we had not written.  
**بازمسيديكز** *yaz-ma-sa-idi-niz*, if you » » »  
**بازمسيدييل** *yaz-ma-sa-idi-lar*, if they » » »

### O p t a t i v e.

### Affirmative.

## Present.

Sing. يَبْلُغْ بِمْ *yaz-a-yim*, that I (may) write.

**بازَسْنِ** *yaz-a-sin*, that thou (mayest) write.

باز yaz-a, that he, she, (may) write.

**Plur.** بازَلِم *yaz-a-lim*, { that we . . . }

يَا زَيْنَ يَا زَيْنَ *yaz-a-iz,* } that we » »

يَا زَسْكُنْ يَا زَسْكُنْ yazasiniz, that you » »

يَازَلْ يَازَلْ *yaz-a-lur*, that they »

*...and when, like me,*

## Negative.

**Sing.** يازمبيهيم *yaz-may-a-yim*, that I may not write.

يازمبيهسن *yaz-may-a-sin*, that thou mayest not write.

يازمبيه *yaz-ma-ya*, that he, she, may » »

**Plur.** يازمبيهلم *yaz-ma-ya-lim*, that we may not write.

يازمبيهسکن *yaz-ma-ya-siniz*, that you » » »

يازمبيهلر *yaz-ma-ya-lar*, that they » » »

## Past. Affirmative.

**Sing.** يازهابيدم *yaz-a-idim*, that I might write.

يازهابيدك *yaz-a-edin*, that thou » »

يازهابيدي *yaz-a-idi*, that he, she, might write.

**Plur.** يازهابيدق *yaz-a-idiq*, that we might write.

يازهابيد يكن *yaz-a-idiiniz*, that you might write.

يازهابيديلر *yaz-a-idi-lar*, that they might write.

## Negative.

**Sing.** يازمبيهيدم *yaz-ma-ya-ydim*, that I might not write.

يازمبيهيدك *yaz-ma-ya-ydin*, that thou mightest not write.

يازمبيهيدى *yaz-ma-ya-ydi*, that he, she, might » »

**Plur.** يازمبيهيدق *yaz-ma-ya-ydinq*, that we might not write.

يازمبيهيد يكن *yaz-ma-ya-ydiniz*, that you » » »

يازمبيهيديلر *yaz-ma-ya-ydi-lar*, that they might » »

## Active participle, affirmative.

يازان *yaz-an*, writing, who, or which writes, or will write.

## Negative.

يازمييان *yaz-mayan*, not writing, who, or which writes not, or will not write.

## Passive participle, affirmative.

## Present.

يازدىق *yaz-diq*, which is, or has been written, (declinable).

## Negative.

يَا زَمِنْ يَا زَمِنْ *yaz-ma-diq*, which is not or has not been written, (declinable).

## Imperative.

## Affirmative.

Sing. يَا زَ يَا زَ *yaz*, write thou.

يَا زَمَسُونْ يَا زَمَسُونْ *yaz-sin*, let him, her, write.

Plur. يَا زَهْنِمْ يَا زَهْنِمْ *yaz-a-lim*, let us write.

يَا زِيَكْرْ يَا زِيَكْرْ *yaz-iniz*, } write ye.

يَا زَكْ يَا زَكْ *yaz-in*,

يَا زَمَسُونْلَرْ يَا زَمَسُونْلَرْ *yaz-sin-lar*, let them write.

## Negative.

Sing. يَا زَمَهْ يَا زَمَهْ *yaz-ma*, write thou not.

يَا زَمَسُونْ يَا زَمَسُونْ *yaz-ma-sin*, let him, her, not write.

Plur. يَا زَمَهْلِمْ يَا زَمَهْلِمْ *yaz-ma-yalim*, let us not write.

يَا زِيَكْرْ يَا زِيَكْرْ *yaz-ma-i-niz*, write not ye.

يَا زَمَيْكْ يَا زَمَيْكْ *yaz-ma-in*,

يَا زَمَسُونْلَرْ يَا زَمَسُونْلَرْ *yaz-ma-sin-lar*, let them not write.

## Verbal nouns.

يَا زَمَهْ يَا زَمَهْ *yaz-ma*, writing, the act of writing, (now or habitually).

يَا زَدِقْ يَا زَدِقْ *yaz-diq*, the act of having written.

يَا زَهْجَقْ يَا زَهْجَقْ *yaz-ajaq*, the act of being about to write.

## Gerunds.

## Affirmative.

يَا زَهْبْ يَا زَهْبْ *yaz-ip*, writing, having written.

يَا زَهْرَقْ يَا زَهْرَقْ *yaz-arag*, while writing, continuing to write.

بازیچق *yaz-iqaq*, { as soon as writing, or, on writing.  
 بیانچه *yaz-inja*,  
 بازه *yaz-a* *yaz-a*, by writing and writing, or repeatedly writing.  
 بیامغین *yaz-ma-ghin*, by reason of writing.  
 بیازهلو، بیازهلى *yaz-ali*, since writing.

## Negative.

بیازمیوب *yaz-ma-yip*, not writing, not having written.  
 بیازمیهراق *yaz-ma-yaraq*, while not writing, not continuing to write.  
 بیازمیناجه *yaz-ma-inja*, not on writing.  
 بیازمیه *yaz-ma-ya* *yaz-ma-ya*, by not writing and not writing, or repeatedly not writing.  
 بیامغین *yaz-ma-ma-ghin*, { by reason of not writing.  
 بیازمقوسین *yaz-ma-maq-sizin*,  
 بازمیهلو، بیازمیهلى *yaz-ma-ya-li*, since not writing.

## CHAPTER XXIX.

THE INTERROGATIVE VERB, فعل استفهام *fī'lī istifhām*.

The following models will serve for the interrogative and interrogative-negative conjugations.

## Indicative mood.

## Aorist.

## Interrogative.

Sing. سورمییم *sev-er-mi-yim*, do I love?  
 سورمیسن *sev-er-mi-sin*, dost thou love?  
 سورمی *sev-er-mi*, does he, she »

<b>Plur.</b>	سُورِمِيز سُورِمِيز سُورِلِرمى	<i>sev-er-mi-yiz, do we love?</i> <i>sev-er-mi-siniz, do you »</i> <i>sev-er-ler-mi, do they »</i>
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### **Interrogatively and negatively.**

Sing.	سوممی سومزیس	<i>sev-mem-mi, do I not love?</i>
	سومزیسین	<i>sev-mez-mi-sin, dost thou not love?</i>
	سومزی	<i>sev-mez-mi, does he, she, not »</i>
Plur.	سومزیسین	<i>sev-mez-mi-yiz, do we not love?</i>
	سومزیسکر	<i>sev-mez-mi-siniz, do you » »</i>
	سومزکرمی	<i>sev-mez-ler-mi, do they » »</i>

**Perfect.**

Sing.	سُودِمَىٰ <i>sev-dim-mi</i> , did I love?
	سُودِنْمَىٰ <i>sev-din-mi</i> , didst thou love?
	سُودِنْمَىٰ <i>sev-di-mi</i> , did he, she, »
Plur.	سُودِكَمَىٰ <i>sev-dik-mi</i> , did we love?
	سُودِنْكَرْمَىٰ <i>sev-diniz-mi</i> , did you »
	سُودِنْلَرْمَىٰ <i>sev-di-ler-mi</i> , did they

### **Interrogatively and negatively.**

Sing.	سومدلمى	<i>sev-me-dim-mi</i> , did I not love?
	سومدلمى	<i>sev-me-din-mi</i> , didst thou not love?
	سومدلمى	<i>sev-me-di-mi</i> , did he, she, not »
Plur.	سومدكمى	<i>sev-me-dik-mi</i> , did we not love?
	سومدلكمى	<i>sev-me-diniz-mi</i> , did you not »
	سومدلرلىمى	<i>sev-me-di-ler-mi</i> , did they not »

## Future.

Sing. سوچكمييم sev-ejek-mi-yim, shall or will I love?  
 سوچكميسن sev-ejek-mi-sin, shalt or wilt thou »  
 سوچكمي (در) sev-ejek-mi (dir), shall or will, he, she, love?

Plur. سوچکمیین *sev-ejek-mi-yiz*; shall, or will we love?  
 سوچکمیسکن *sev-ejek-mi-siniz*, » » » you »  
 سوچکلرمى *sev-ejek-ler-mi*, » » » they »

Interrogatively and negatively.

Sing.

سوچمیجهكمییم *sev-meyejek-mi-yim*, shall, or will I not love?  
 سوچمیجهكمیسن *sev-meyejek-mi-sin*, shalt, or wilt thou » »  
 سوچمیجهكمی (در) *sev-meyejek-mi (dir)*, shall, or will he, she, not »

Plur.

سوچمیجهكمیین *sev-meyejek-mi-yiz*, shall, or will we not love?  
 سوچمیجهكمیسکن *sev-meyejek-mi-siniz*, » » » you » »  
 سوچمیجهكلرمى *sev-meyejek-ler-mi*, » » » they » »

Optative.

Present. Interrogatively.

Sing. سوچیمی *sev-e-yim-mi*, may I love?  
 سوچسنمی *sev-e-sin-mi*, mayest thou love?  
 سوچمی *sev-e-mi*, may he, she, »

Plur. سوچلرمی *sev-e-lim-mi*, may we »  
 سوچسکنمی *sev-e-siniz-mi*, may you »  
 سوچترمی *sev-e-ler-mi*, may they »

Interrogatively and negatively.

Sing. سوچمیجهنمی *sev-meyeyim-mi*, may I not love?  
 سوچمیجهسنمی *sev-meyesin-mi*, mayest thou » »  
 سوچمیجهنمی *sev-meye-mi*, may he, she, » »

Plur. سوچمیجهلمی *sev-meye-lim-mi*, may we » »  
 سوچمیجهسکنزمی *sev-meye-siniz-mi*, » you » »  
 سوچمیجهترمی *sev-meye-ler-mi*, » they » »

§ 1. Infinitive سویلمک *suweylemek*, to speak.

Indicative.

Aorist. Interrogatively.

Sing. سویلرمیم *suwey-ler-mi-yim*, do I speak?  
 سویلرمیس *suwey-ler-mi-sin*, dost thou speak?  
 سویلرمی *suwey-ler-mi*, does he, she, speak?

Plur. سویلرمیز *suwey-ler-mi-yiz*, do we speak?  
 سویلرمیسکن *suwey-ler-mi-siniz*, do you speak?  
 سویلرلمی *suwey-ler-ler-mi*, do they speak?

Interrogatively and negatively.

Sing. سویلهممی *suweyle-mem-mi*, do I not speak?  
 سویلهمیس *suweyle-mez-mi-sin*, dost thou not speak?  
 سویلهمی *suweyle-mez-mi*, does he, she, not speak?

Plur. سویلهمیز *suweylr-mez-mi-yiz*, do we not speak?  
 سویلهمیسکن *suweyle-mez-mi-siniz*, do you not speak?  
 سویلرلمی *suweyle-mez-ler-mi*, do they not speak?

Perfect. Interrogatively.

Sing. سویلدتمی *suweyle-dim-mi*, did I speak?  
 سویلدکمی *suweyle-din-mi*, didst thou speak?  
 سویلدیمی *suweyle-di-mi*, did he, she, speak?

Plur. سویلدکمی *suweyle dik-mi*, did we speak?  
 سویلدیکمی *suweyle-diniz-mi*, did you speak?  
 سویلدیلرمی *suweyle-di-ler-mi*, did they speak?

Interrogatively and negatively.

Sing. سویلدتمی *suweyle-me-dim-mi*, did I not speak?  
 سویلدکمی *suweyle-me-din-mi*, didst thou not speak?  
 سویلدیمی *suweyle-me-di-mi*, did he, she, not speak?

**Plur.** سویلەمەد کمی *suweyle-me-dik-mi*, did we not speak?  
 سویلەمەدیکنۆمی *suweyle-me-diniz-mi*, did you not speak?  
 سویلەمەدیلەرمی *suweyle-me-di-ler-mi*, did they not speak?

Future interrogatively.

Sing.

سویلەجەكمىيەم *suweyle-jek-mi-yim*, shall I speak?  
 سویلەجەكمىيەسىن *suweyle-jek-mi-sin*, shalt or wilt thou speak?  
**سویلەجەكمى (در)** *suweyle-jek-mi (dir)*, shall or will he, she, speak?

Plur.

سویلەجەكمىيەز *suweyle-jek-mi-yiz*, shall or will we speak?  
 سویلەجەكمىيەسلىز *suweyle-jek-mi-siniz*, shall or will you »  
 سویلەجەكلەرمى *suweyle-jek-ler-mi*, shall or will they »

Interrogative and negative.

Sing.

سویلەمەيەجەكمىيەم *suweyle-meye-jek-mi-yim*, shall I not speak?  
 سویلەمەيەجەكمىيەسىن *suweyle-meye-jek-mi-sin*, shalt or wilt thou not speak?  
**سویلەمەيەجەكمى (در)** *suweyle-meye-jek-mi (dir)*, shall or will he, she, not speak?

Plur.

سویلەمەيەجەكمىيەز *suweyle-meye-jek-mi-yiz*, shall or will we not speak?  
 سویلەمەيەجەكمىيەسلىز *suweyle-meye-jek-mi-siniz*, shall or will you not speak?  
 سویلەمەيەجەكلەرمى *suweyle-meye-jek-ler-mi*, shall or will they not speak?

## Optative interrogatively.

## Present.

Sing. سویلهیم می *suweyle-yim-mi*, may I speak?  
 سویلهیسن می *suweyle-sin-mi*, mayst thou speak?  
 سویلهیه می *suweyle-ye-mi*, may he, she, »  
 Plur. سویلهیلهم می *suweyle-ye-lim-mi*, may we »  
 سویلهیسکرمی *suweyle-ye-siniz-mi*, » you »  
 سویلهیلرمی *suweyle-ye-ler-mi*, » they »

• Interrogatively and negatively.

Sing. سویلمیهیم می *suweylemeye-yim-mi*, may I not speak?  
 سویلمیهیسن می *suweylemeye-sin-mi*, mayest thou »  
 سویلمیه می *suweylemeye-mi*, may he, she, »  
 Plur. سویلمیهیلهم می *suweylemeye-lim-mi*, may we »  
 سویلمیهیسکرمی *suweylemeye-niz-mi*, » you »  
 سویلمیهیلرمی *suweylemeye-ler-mi*, » they »

§ 2. Infinitive وبرماک *vermek*, to give.

## Indicative.

## Aorist.

Sing. وبرمییم *ver-ir-mi-yim*, do I give?  
 وبرمییسن *ver-ir-mi-sin*, dost thou give?  
 وبرمیی *ver-ir-mi*, does he, she, »  
 Plur. وبرمییز *ver-ir-mi-yiz*, do we give?  
 وبرمییسکرمی *ver-ir-mi-siniz*, do you »  
 وبرمییلرمی *ver-ir-ler-mi*, do they »

Interrogatively and negatively.

Sing. وبرمیم می *ver-mem-mi*, do I not give?  
 وبرمزیمییسن *ver-mez-mi-sin*, dost thou not give?  
 وبرمزیمیی *ver-mez-mi*, does he, she, » »

Plur. وېرەمەيىز ver-mez-mi-yiz, do we not give?  
 وېرەمەيىسىڭز ver-mez-mi-siniz, do you » »  
 وېرەمەنلىرىمى ver-mez-ler-mi, do they » »

Perfect. Interrogatively.

Sing. وېردىمەى ver-dim-mi, did I give?  
 وېردىكەمى ver-din-mi, didst thou give?  
 وېردىيمى ver-di-mi, did he, she, »  
 Plur. وېردىكەمى ver-dik-mi, did we give?  
 وېردىكەنلىرىمى ver-diniz-mi, did you »  
 وېردىلەرمى ver-di-ler-mi, did they »

Interrogatively and negatively.

Sing. وېرمەدەمەى ver-me-dim-mi, did I not give?  
 وېرمەدەكەمى ver-me-din-mi, didst thou not give?  
 وېرمەدىيمى ver-me-di-mi, did he, she, » »  
 Plur. وېرمەدەكەمى ver-me-dik-mi, did we not give?  
 وېرمەدىكەنلىرىمى ver-me-diniz-mi, did you » »  
 وېرمەدىلەرمى ver-me-di-ler-mi, did they » »

Future. Interrogatively.

Sing.

وېرەجكەمېيم ver-ejek-mi-yim, shall I give?  
 وېرەجكەمبىسنىن ver-ejek-mi-sin, shalt or wilt thou give?  
 وېرەجكەمى (dir) ver-ejek-mi (dir), shall or will he, she, »

Plur.

وېرەجكەمېيز ver-ejek-mi-yiz, shall we give?  
 وېرەجكەمبىسىڭز ver-ejek-mi-siniz, shall or will you give?  
 وېرەجكەلەرمى ver-ejek-ler-mi, shall or will they »

## Optative. Interrogatively.

## Present.

Sing. وبرایم می vere-yim-mi, may I give?

\* وبراسن می vere-sin-mi, mayest thou give?  
وبرا می vere-mi, may he, she, give?

Plur. وبرالىم می vere-lim-mi, may we give?

وبرا سکزمى vere-siniz-mi, » you »  
وبرا لرمى vere-ler-mi, » they »

## Interrogatively and negatively.

Sing. وبرمیدایم می ver-meye-yim-mi, may I not give?  
وبرمیداسن می ver-meye-sin-mi, mayest thou not give?  
وبرمیدا می ver-meye-mi, may he, she, not give?

Plur. وبرمیدالىم می ver-meye-lim-mi, may we not give?  
وبرمیداسکزمى ver-meye-siniz-mi, may you not give?  
وبرمیدالرمى ver-meye-ler-mi, may they not give?

## § 3. Infinitive بلمك bilmek, to know.

## Indicative.

## Aorist. Interrogatively.

Sing. بلورمی يم bil-ir-mi-yim, do I know?  
بلورمی سن bil-ir-mi-sin, dost thou know?  
بلورمی bil-ir-mi, does he, she, »

Plur. بلورمی يز bil-ir-mi-yiz, do we »  
بلورمی سنiz bil-ir-mi-siniz, do you »  
بلورمی bil-ir-ler-mi, do they »

## Interrogatively and negatively.

Sing. بللمى bil-mem-mi, do I not know?  
بلمزمى سن bil-mez-mi-sin, dost thou not know?  
بلمزمى bil-mez-mi, does he, she, not know?

Plur. بلەجىمىيەز *bil-mez-mi-yiz*, do we not know?

بلەجىمىيسىڭز *bil-mez-siniz*, do you not know?

بلەجىلىرىمى *bil-mez-ler-mi*, do they » »

Perfect interrogatively.

Sing. بلەدىممى *bil-dim-mi*, did I know?

بلەدىكمى *bil-din-mi*, didst thou know?

بلەدىيمى *bil-di-mi*, did he, she, »

Plur. بلەدىكمى *bil-dik-mi*, did we »

بلەدىكىزمى *bil-diniz-mi*, did you »

بلەدىيلەمى *bil-diler-mi*, did they »

Interrogatively and negatively.

Sing. بلەدىممى *bil-me-dim-mi*, did I not know? .

بلەدىكمى *bil-me-din-mi*, didst thou » »

بلەدىيمى *bil-me-di-mi*, did he, she, » »

Plur. بلەدىكمى *bil-me-dik-mi*, did we » »

بلەدىكىزمى *bil-me-diniz-mi*, » you » »

بلەدىيلەمى *bil-me-diler-mi*, » they » »

Future interrogatively.

Sing.

بلەجىكىمىيەز *bil-ejek-mi-yim*, shall I know?

بلەجىكىمىسەن *bil-ejek-mi-sin*, shalt or wilt thou know?

بلەجىكىمى (دۇر) *bil-ejek-mi (dir)*, shall or will he, she, know?

Plur.

بلەجىكىمىيەز *bil-ejek-mi-yiz*, shall or will we know?

بلەجىكىمىسىڭز *bil-ejek-mi-siniz*, » » » you »

بلەجىكىلىرىمى *bil-ejek-ler-mi*, » » » they »

Interrogatively and negatively.

Sing.

بلمیه جکمییم *bil-meyejek-mi-yim*, shall I not know?  
 بلمیه جکمییسن *bil-meyejek-mi-sin*, shalt, or wilt thou not know?  
 بلمیه جکمی (در) *bil-meyejek-mi (dir)*, shall, or will he, she, not  
 know?

Plur.

بلمیه جے *bil-meycje-k-mi-yiz*, shall, or will we not know?  
 بلمیه جکمییسکن *bil-meycje-k-mi-siniz*, shall, or will you not  
 بلمیه جکلمی *bil-meyejek-lcr-mi*, shall, or will they not

Optative, interrogatively.

Present.

Sing.

بله سمی *bil-e-yim-mi*, may I know?  
 بله سن می *bil-e-sin-mi*, mayest thou know?  
 بله می *bil-e-mi*, may he, she, know?

Plur.

بله لرمی *bil-e-lim-mi*, may we know?  
 بله سکرمی *bil-e-siniz-mi*, may you know?  
 بله لرمی *bil-e-ler-mi*, may they know?

Interrogatively and negatively.

Sing.

بلمیه یم می *bil-meye-yim-mi*, may I not know?  
 بلمیه سن می *bil-meye-sin-mi*, mayest thou not know?  
 بلمیه می *bil-meye-mi*, may he, she, not know?

Plur.

بلمیه لرمی *bil-meye-lim-mi*, may we not know?

*بِلْمَعْيَا سَكَرْمَى bil-meye-siniz-mi*, may you not know?

*بِلْمَعْيَا لَرْمَى bil-meye-ler-mi*, may they not know?

All other verbs are conjugated in the same way.

### CHAPTER XXX.

#### THE COMPLEX CATEGORIES OF TURKISH VERBS.

There are complex categories of Turkish verbs (three of which are in constant use) besides the regular conjugation of a verb with its simple tenses. The complex categories of every verb, whether active or passive, transitive or intransitive, affirmative, negative or impotential, are formed by adding the auxiliary verb *ولمَق olmag* «to become», «to be» to the aorist, past and future active participles of the verb from which the complex category is to be formed.

The auxiliary verb always follows the participle. The auxiliary verb *ولمَق olmag* «to become», «to be» forms its first complex category with the aorist active participle; its second with the past active participle; its third with the future active participle.

These complex categories are formed with every class of verb, active or passive, the participle, as an adjective, remaining unchangeable throughout.

The first complex category is formed with the present active participle followed immediately by all the tenses of the auxiliary verb *ولمَق olmag*.

We will now conjugate the first complex category with the aorist active participle *سُورْأَلُور sever-olur*, loving, he loves, or he, she, is, or becomes one who loves constantly.

The second complex category with the past active par-

tinciple اولور اوْقۇمۇش *oqumush olur*, having read, he will have read, or he will become one who has read.

The third complex category with the future active participle اولور يازاجق *yazajaq olur*, he will be one who will write.

### § 1. The first complex category.

#### Indicative.

##### Present.

سوراولېيۈرم سوْرَاوْلېيۈرِىم *sever-oliyorim*, I am always loving, etc.

##### Imperfect.

سوراولېيۈرەندىم سوْرَاوْلېيۈرِەنْدِىم *sever-oliyor-idim*, I was always loving, etc.

##### Aorist.

سوراولۇرم سوْرَاوْلۇرِىم *sever-olurum*, I am always loving, I shall be ever loving, etc.

##### Past.

سوراولۇرەندىم سوْرَاوْلۇرِەنْدِىم *sever-olur-idim*, I used to be always loving, I would be, or would have been always loving, etc.

##### Perfect.

سوراولىدۇم سوْرَاوْلۇدِىم *sever-oldum*, I became always loving, etc.

##### Pluperfect.

سوراولىدۇمىدى سوْرَاوْلۇدِىمْبَدِى *sever-oldum-idi*, I had been, or become always loving, etc.

##### Future.

سوراولەجىخەم سوْرَاوْلەجىخِەم *sever-olajaghim*, I am about to become always loving, etc.

##### Future past.

سوراولەجىخەندىم سوْرَاوْلەجىخِەنْدِىم *sever-olajagh-idim*, I was about to become always loving, etc.

## N e c e s s i t a t i v e .

## Aorist.

سوارلملیبیم sever-olmali-yim, I must be, or become always loving, etc.

## Past.

سوارلملوایدیم sever-olmali-idim, I ought to have been always loving, etc.

## O p t a t i v e .

## Aorist.

سور اولکیم sever ola-yim, that I may be always loving, etc.

## Past.

سور اولیدیم sever olaydim, that I had been always loving, etc.

## C o n d i t i o n a l .

## Aorist.

سور اولسادم serer olsam, were I, should I become always loving, etc.

## Past.

سور اولسیدیم sever olsa-idim, had I been always loving, etc.

## Imperative.

سور اول sever ol, be thou loving, love thou always, etc.

## Active participles.

## Present.

سور اولان sever olan, who, or which is, was, will be, always loving, etc.

## Aorist.

سُورْ أَوْلَىْر sever olur, who, or which is, was, will be, always loving, etc.

## Past.

سُورْ أَوْلَمْشِ sever olmush, who has been always loving, etc.

## Perfect.

سُورْ أَوْلَدْيِ sever-oldu, who was always loving.

## Future.

سُورْ أَوْلَاجْقِ sever-olajaq, who is to be always loving.

## Passive participles.

## Aorist.

سُورْ أَوْلَدْيِ sever-oldu, who, or which has always been loved,

## Future.

سُورْ أَوْلَاجْقِ sever-olajaq, who, or which is about to become one who will be loved.

## Verbal nouns.

## Present.

سُورْ أَولْمَهْ sever-olma, the act of being always loving.

## Perfect.

سُورْ أَولْدُقْ sever-oldug, the act of having been always loving.

## Future.

سُورْ أَوْلَاجْقِ sever-olajaq, the act of being about to become always loving.

## Gerunds.

سُورْ أَولْوبْ sever-olup, being always loving.

سُوراولەرق sever-olaraq, continuing to be always loving.  
 سُوراولەنەجە sever-olunja, { as soon as-becomes (become, will  
 سُوراولىبىچىق sever-olijaq, { become) always loving.  
 سُوراولەداولە sever-ola-ola, by continually being always loving.  
 سُوراولەمغىن sever-olmaghin, by reason of being always loving.  
 سُوراولەللى - لە sever-olali, ever since becoming always loving.

### § 2. The second complex category.

This is formed by putting the past active participle ending in مش *mish* or *mush*, of every class of verb immediately before the auxiliary verb اولماق *olmaq*, «to become», «to be», throughout all its tenses.

#### I n d i c a t i v e.

##### Present.

أوقۇمش اولىيۇم oqumush-oliyor-im, I am, or am becoming, one who has read, I have read.

##### Imperfect.

أوقۇمش اولىپورىم oqumush oluyor-dim, I was, or was becoming, one who has read.

##### Aorist.

أوقۇمش اولىرۇم oqumush olurum, I shall have read.

##### Past.

أوقۇمش اولىرۇدۇم oqumush olurdum, I should have read.

##### Perfect.

أوقۇمش اولىدۇم oqumush oldum, I became one who had read, I had read.

## Pluperfect.

أوْقُومُشْ اولَدَمْ اِيْدِى *oqumush oldum-idi*, I had become one who has read.

## Future.

أوْقُومُشْ اولَهْ جَغْمَى *oqumush olajaghim*, I am about becoming one who has read, I am going to have read.

## Future past.

أوْقُومُشْ اولَهْ جَقْ اِيدِمْ *oqumush olajaq-idim*, I was about to have read.

## N e c e s s i t a t i v e .

## Aorist.

أوْقُومُشْ اولَمْ لَوْيِيمْ *oqumush olmaliyim*, I must (now) have read (then).

## Past.

أوْقُومُشْ اولَمْ لَوْيِيدِمْ *oqumush olmali-idim*, I must (then) have (already) read (before).

## O p t a t i v e .

## Aorist.

أوْقُومُشْ اولَهْ يِيمْ *oqumush ola-yim*, {that I may have read.  
أوْقُومُشْ اولَهْ مْ *oqumush ola-m*,

## Past.

أوْقُومُشْ اوْلَيِيدِمْ *oqumush olay-dim*, that I have read.

## C o n d i t i o n a l .

## Aorist.

أوْقُومُشْ اوْلَسِيمْ, اوْقُومُشْ اوْلَسَمْ *oqumush olsam*, I had read (then).

## # Past.

أوقومش اولسييلم *oqumush olsay-idim*, had I read.

## Active participles.

## Present.

أوقومش اولان *oqumush olan*, who has (already) read.

## Aorist.

أوقومش اولور *oqumush olur*, who will have (already) read.

## Past and perfect, not used.

## Future.

أوقومش اولهجق *oqumush olajaq*, who will become one who has read.

## Passive participles.

## Aorist.

أوقومش اولدق *oqumush oldaq*, which (a reader) has (already) read.

## Future.

أوقومش اولهجق *oqumush olajaq*, which (a reader) will have read.

## Verbal nouns.

## Present.

أوقومش اولمه *oqumush olma*, the fact, or state of having read.

## Perfect.

أوقومش اولدق *oqumush oldaq*, the fact, or state of having read.

### Future.\*

أوقومش اولدجق *oqumush olajaq*, the fact, or state of being about to become one who has read.

### Gerunds.

أوقومش اولوب *oqumush olup*, having read.

أوقومش اولدرق *oqumush olaraq*, while becoming one who has read.

أوقومش اولناجه *oqumush olunja*, immediately on becoming

أوقومش اوليماجق *oqumush oliaq*, one who has read.

أوقومش اولاولا *oqumush ola-ola*, by continuing to become one who has read.

أوقومش اولمغبن *oqumush olmaghin*, by reason of becoming one who has read.

أوقومش اوللالي - لو *oqumush olali*, since becoming one who has read.

### Imperative.

#### Future.

أوقومش اول *oqumush ol*, be thou one who has read.

### § 3. The third complex category.

Is formed by putting the future active participle of the verb before the auxiliary verb اولمك *olmaq*, «to be», «to become» throughout all its tenses.

### Indicative.

#### Present.

يازاجق اوليورم *yazajaq oliyor-lm*, I am at present on the point of writing, I become on the point of writing.

#### Imperfect.

يازاجق اوليورايدم *yazajaq oliyor-idim*, I was just then on the point of writing.

## Aorist.

**يازه جق اولوروم** *yaz-ajaq olurum*, I am (habitually) I shall be (then) on the point of writing.

## Past.

**يازه جق اولوردم** *yaz-ajaq olurdum*, I used (habitually) I shall be (then) on the point of writing.

## Perfect.

**يازه جق اولدم** *yaz-ajaq oldum*, I was (then) on the point of writing.

## Pluperfect.

**يازه جق اولدم ايدي** *yaz-ajaq oldum-idi*, I had been (before then) on the point of writing.

## Future.

**يازه جق اوله جغم** *yaz-ajaq olaja-ghim*, not used as being cacophonous.

## Future past.

**يازه جق اوله جغدلم** *yaz-ajaq olajagh-dim*, not used as being cacophonous.

## Necessitative.

## Aorist.

**يازه جق اولملييم** *yaz-ajaq olmali-yim*, I must be on the point of writing.

## Past.

**يازه جق اولملييدلم** *yaz-ajaq olmali-idim*, I ought to have been on the point of writing.

## Optative.

## Aorist.

يازهجق اولدم *yaz-ajaq olam*, that I may be on the point of writing.

## Past.

يازهجق اوليدم *yaz-ajaq olay-dim*, that I had been on the point of writing.

## Conditional.

## Aorist.

يازهجق اولسدم *yaz-ajaq olsam*, were I to be, or become on the point of writing.

## Past.

يازهجق اولسيدم *yaz-ajaq olsay-dim*, had I been on the point of writing.

## Active participles.

## Present.

يازهجق اولان *yaz-ajaq olan*, who, or which is, or becomes on the point of writing.

## Aorist.

يازهجق اولور *yaz-ajaq olur*, who, or which is (naturally), or will be (sometimes) on the point of writing.

## Past and Perfect

يازهجق اولمش *yaz-ajaq olmush*, who, or which has been, or was (then) on the point of writing.

يازهجق اولدق *yaz-ajaq oldug*,

## Future.

بازهجق اوله جق *yaz-ajaq olajaq*, not used as being cacophonous.

## Imperative.

## Future.

بازهجق اول *yaz-ajaq ol*, be thou about to write.

## Passive participles.

## Aorist.

بازهجق اولداق *yaz-ajaq olduq*, which was to have been written.

## Future, not used.

## Verbal nouns.

## Present.

بازهجق اولمه *yaz-ajaq olma*, the act of being, or becoming, (at any time) on the point of writing.

## Perfect.

بازهجق اولدىق *yaz-ajaq olduq*, the past act or state of being (then) on the point of writing.

Future, cacophonous, not used.

## Gerunds.

بازهجق اولوب *yaz-ajaq olup*, being about to write.

بازهجق اولهارق *yaz-ajaq olaraq*, while being about to write.

بازهجق اولناجه *yaz-ajaq olunja*, as soon as, is, was, will be about to write.

بازهجق اوليماجق *yaz-ajaq olijaq*, cacophonous, not used.

يازه جق اوله اوله *yaz-ajaq ola-ola*, by continuing to be about to write.

يازه جق اولمغين *yaz-ajaq olmaghin*, by reason of being about to write.

بازه جق اولللى - لو *yaz-ajaq olali*, ever since becoming on the point to write.

## CHAPTER XXXI.

CONJUGATION OF THE TWO AUXILIARY VERBS **يتتمك**  
*etmek* and **ايتمك** *eylemek*, «TO DO».

To save space we give the first person only of each tense.

### Indicative.

#### Present.

ابدبورم <i>ediyorum</i> ,	{	I am doing, etc.
ايلبيورم <i>eyleyorum</i> ,		

#### Imperfect.

ابدبوردم <i>ediyordum</i> ,	I was doing, etc.
ايلبيوردم <i>eyleyordum</i> ,	

#### Aorist.

ايدرم <i>ederim</i> ,	I do (habitually) or I shall or will do, etc.
ايلرم <i>eylerim</i> ,	

#### Past.

ايدردم <i>eder-idim</i> ,	I did, I used to do, or I
ايلرايدرم <i>eyler-idim</i> ,	

#### Perfect.

ايتدم <i>ettim</i> ,	{	I did, or have done, etc.
ايلددم <i>eyledim</i> ,		

## Pluperfect.

ایتدم ایدی *ettim-idi*, | ایلدم ایدی *eyledim-idi*, | I had done.

## Future.

ایدەجکم *edejeyim*, | ایلەجکم *eyleyeyim*, | I shall or will do, etc.

## Future past.

ایدەجکایدم - ایدەجکدلم *edejek-idim*, | I was about to  
ایلەجکایدم - ایلەجکدلم *eyleyejek-idim*, | do, etc.

## Necessitative.

## Aorist.

ایتملوايم - ایتملیي *etmeliyim*, | I must or ought to do, etc.  
ایلەملوايم - ایلەملیي *eylemeliyim*, |

## Past.

ایتملیي - ایتملوايدم *etmeli-idim*, | have done, or  
ایلەملیي - ایلەملوايدم *eylemeli-idim*, | I was obliged  
| to do, etc.

## Optative.

## Aorist.

ایدەيم *edeyim*, | that I may do, etc.  
ایلەجیيم *eyleyeyim*, |

## Past.

ایدەایدم *edey-idim*, | that I might do, or might have done,  
ایلەجەایدم *eyleye-idim*, | or that I had done, etc.

## Conditional.

## Aorist.

ایدرسم *edersem*, | ایتسسم *etsem*, | if I do, etc.  
ایلەرسسم *eylersem*, | ایلەسسم *eylesem*, |

## Past.

ایتسییلم *etsey-idim*, } if I did, or had done, etc.  
 ایلهسییلم *eylesey-idim*, }

## Imperative.

ایت *et*, } do thou, etc.  
 ایله *eyle*,

## Active participles.

## Present.

ایدن *eden*, } who, or which does, did, or will do, etc.  
 ایلیان *eyleyen*,

## Aorist.

اید *eder*, } doing, who, which does (habitually) or will  
 ایلر *eyler*, } do, etc.

## Past.

ایتمش *etmish*, } who, which has done, etc.  
 ایلمش *eylemish*,

## Perfect.

ایتدك *ettik*, *tdik*, } who, which has done, etc.  
 ایلدك *eyledik*,

## Future.

ایدھجك *edejek*, } who, which will do, etc.  
 ایلھەجك *eyleyejek*,

## Verbal nouns.

## Present.

ایتمە *etm *, } the act of doing, etc.  
 ایلهمە *eyleme*,

## Perfect.

اپتدىك *ettik*, *etdik*, | the act of having done, etc.  
ایلەدیك *eyledik*,

## Future.

ايندەجك *edejek*, | the act of being about to do, etc.  
ایلەئەجك *eyleyejek*,

## Gerunds.

ايدوب *edip*, | doing, having done, etc.  
ایلەيوب *eyleyip*,

ايدىرک *ederek*, | doing, or to be a constant doer, or  
ابلىيەرك *eyleyerek*, continuing to do, etc.

ايدناجه *edinje*,

ایلەناجه *eyleyinje*, | as soon as doing, etc.

ايدىچك *edijek*,

ایلەيچك *eyleyijek*,

ايدە يدە *ede ede*, | by continually being a doer, by  
ایلەيە ايلەيە *eyleye eyleye*, | dint of doing, by repeatedly doing,  
ایلەيە ايلەيە *eyleye eyleye*, | etc.

ايتمىكىن *etmeyin*, | by reason of doing.  
ایلەمەين *eylemeyin*,

ايدەلى - لو *edeli*, | since doing, etc.  
ایلەيەلى - لو *eyleyeli*,

## CHAPTER XXXII.

THE FOLLOWING IS THE TRUE TURKISH CONJUGATION OF REGULAR VERB COMBINED WITH THE THREE COMPI CATEGORIES. — On account of space we give

## Indicative.

## Present.

## First Category.

سۈرۈم *sev-iyor-im.*

سۇراولىبۈرم *sev-er-oliyor-im.*

## Imperfect.

سۇرۇنلەم *sev-iyor-idim.*

سۇراولىبۇرۇنلەم *sev-er-oliyor-idi*

سۇرۇنلىم *sev-iyor-dim.*

سۇراولىبۇرۇنىم *sev-er-oliyor-di*

## Aorist.

سۇرم *sev-er-im.*

سۇراولىزۇرم *sev-er-olur-um.*

## Past.

سۇرانلەم *sev-er-idim.*

سۇراولۇرۇنلەم *sev-er-olur-idim*

سۇرۇنلىم *sev-er-dim.*

سۇراولۇرۇنىم *sev-er-olur-di*

## Perfect.

سۇدم *sev-dim.*

سۇراولىدەم *sev-er-oldum.*

## Pluperfect.

سۇدىمى *sev-dim-idi.*

سۇراولىدىيابدەم *sev-er-oldi-idi*

سۇدىلەم *sev-didim.*

سۇراولىدىلەم *sev-er-oldi-di*

سۇمىشانلەم *sev-mish-idim.*

سۇراولىمىشانلەم *sev-er-olmusi*

سۇمىشىلەم *sev-mish-dim.*

سۇراولىمىشىلەم *sev-er-olmus*

## Future.

سۇجىڭىم *sev-eje-yim.*

سۇراولەجىم *sev-er-olaja-ghisi*

first person sing. only of each tense. The regular verb سومك *sevmek* «to love» which ends in مك *mek*.

## Indicative.

## Present.

## Second Category

سومش اولىپورم	<i>sev-mish-oliyor-im.</i>	سوهچك اولىپورم	<i>sev-ejek-oliyor-im.</i>
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## Third Category

## Perfect.

سومش اولىپورايدم	<i>sev-mish-oliyor-idim.</i>	سوهچك اولىپورايدم	<i>sev-ejek-oliyor-idim.</i>
سومش اولىپوردم	<i>sev-mish-oliyor-dim.</i>	سوهچك اولىپوردم	<i>sev-ejek-oliyor-dim.</i>

## Aorist.

سومش اولىۋۇرم	<i>sev-mish-olurum.</i>	سوهچك اولىۋۇرم	<i>sev-ejek-olurum.</i>
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## Past.

سومش اولىۋايدم	<i>sev-mish-olur-idim.</i>	سوهچك اولىۋايدم	<i>sev-ejek-olur-idim.</i>
سومش اولىۋوردم	<i>sev-mish-olur-dim.</i>	سوهچك اولىۋوردم	<i>sev-ejek-olur-dim.</i>

## Perfect.

سومش اولىدەم	<i>sev-mish-oldum.</i>	سوهچك اولىدەم	<i>sev-ejek-oldum.</i>
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## Pluperfect.

سومش اولىدىايىدەم	<i>sev-mish-oldi-idim.</i>	سوهچك اولىدىايىدەم	<i>sev-ejek-oldi-idim.</i>
سومش اولىمىشايىدەم	<i>sev-mish-olmush-idim.</i>	سوهچك اولىمىشايىدەم	<i>sev-ejek-olmush-idim.</i>

سومش اولىشىدەم	<i>sev-mish-olmush-dim.</i>	سوهچك اولىشىدەم	<i>sev-ejek-olmush-dim.</i>
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## Future.

سومش اوڭلاجىخ	<i>sev-mish-olaja-ghim.</i>	(not used).
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## First Category.

## Future past.

سوه جك ايديم *sev-ejek-idim.*

سوراوله جق ايديم *sev-er-olajag-is*

سوه جك ديم *sev-ejek-dim.*

سوراوله جقدام *sev-er-olajag-di*

## Necessitative.

## Aorist.

سومليييم *sev-meliyim.*

سوراولمليييم *sev-er-olmali-yim.*

سوملوبيم

سوراولملوبيم

»

## Past.

سوملى ايديم *sev-meli-idim.*

سوراولملى ايدام *sev-er-olmali-idi*  
سوراولملو ايدام

»

## Optative.

## Aorist.

سوه ييم *sev-eyim.*

سوراوله ييم *sev-er-ola-yim.*

## Past.

سوه ايديم *sev-e-idim.*

سوراولييدام *sev-er-o<sup>l</sup>ay-dim.*

## Conditional.

## Aorist.

سو ستم *sev-sem.*

سوراول ستم *sev-er-olsam.*

سور اي ستم *sev-er-isem.*

سور ستم *sev-er-sem*

## Past.

سوسي دام *sev-sey-dim.*

سوراولسي دام *sev-er-olsay-dim.*

## Second Category.

## Third Category.

## Future past.

سومش اوْلَه جَقْ اِيدم *sev-mish-olajaq-*

*idim.*

(not used).

سومش اوْلَه جَقْ دِيم *sev-mish-olajaq-dim.*

## N e c e s s i t a t i v e.

## Aorist.

سومش اوْلَه جَكْ اوْلمبىيْم *sev-mish-olmali-yim.* سوْجَكْ اوْلمبىيْم *sev-ejek-olmali-yim.*

## Past.

سومش اوْلَه جَكْ اوْلمى اِيدم *sev-mish-olmali-*  
*idim.* سوْجَكْ اوْلمى اِلدِم *sev-ejek-olmali-idim.*

سومش اوْلَه جَكْ اوْلموا دِيم *sev-mish-olmali-dim.* »

## O p t a t i v e.

## Aorist.

سومش اوْلَه سوْجَكْ اوْلَه دِيم *sev-mish-ola-yim.* *sevejek olayim.*

## Past.

سومش اوْلَه سوْجَكْ اوْلِيدِم *sev-mish-olay-dim.* سوْجَكْ اوْلِيدِم *sev-ejek-olay-dim.*

## C o n d i t i o n a l.

## Aorist.

سومش اوْلَه سوْجَكْ اوْلسَدِم *sev-mish-olsam.* سوْجَكْ اوْلسَدِم *sev-ejek-olsam.*

## Past.

سومش اوْلَه سوْجَكْ اوْلسَيْدِم *sev-mish-olsay-dim.* سوْجَكْ اوْلسَيْدِم *sev-ejek-olsay-dim.*

## First Category.

## Active participles.

## Present.

سون seven. سوں seven.

سوارولان sev-er-olan.

## Aorist.

سرر sever. سرر sever.

سوارولور sev-er-olur.

## Past.

سومش sev-mish. سومش sev-mish.

سوارولمیش sev-er-olmush.

## Perfect.

شودك sev-dik. شودک sev-dik.

سوارولدق sev-er-oldug.

## Future.

سوهجلك sev-ejek. سوهجلک sev-ejek.

سوارولدجق sev-er-olajaq.

## Passive participles.

## Aorist.

سودك sev-dik. سودک sev-dik.

سوارولدق sev-er-oldug.

## Future.

سوهجلك sev-ejek. سوهجلک sev-ejek.

سوارولدجق sev-er-olajaq.

## Verbal nouns.

## Present.

سوهمه sev-me. سوهمه sev-me.

سوارولمہ sev-er-olma.

## Perfect.

سودك sev-dik. سودک sev-dik.

سوارولدق sev-er-oldug.

## Future.

سوهجلك sev-ejek. سوهجلک sev-ejek.

سوارولدجق sev-er-olajaq.

## Second Category.

## Third Category.

## Active participles.

## Present.

| سومش اولارا *sev-mish-olan.*

سوهجك اولان *sev-ejek-olan.*

## Aorist.

| سومش اولارا *sev-mish-olur.*

سوهجك اولور *sev-ejek-olur.*

## Past.

(not used).

سوهجك اولمسن *sev-ejek-olmusn.*

## Perfect.

| سومش اولدق *sev-mish-oldug.*

سوهجك اولدق *sev-ejek-oldug.*

## Future.

| سومش اوله جق *sev-mish-olajaq.* سوهجك اوله جق *sev-ejek-olajaq.*

## Passive participles.

## Aorist.

| سومش اولدق *sev-mish-oldug.*

سوهجك اولدق *sev-ejek-oldug.*

## Future.

| سومش اوله جق *sev-mish-olajaq.*

سوهجك اوله جق *sev-ejek-olajaq.*

## Verbal nouns.

## Present.

| سومش اولمه *sev-mish-olma.*

سوهجك اولمه *sev-ejek-olma.*

## Perfect.

| سومش اولدق *sev-mish-oldug.*

سوهجك اولدق *sev-ejek-oldug.*

## Future.

| سومش اوله جق *sev-mish-olajaq.*

(not used).

## First Category.

## Gerunds.

سوب سوب	<i>sev-ip.</i>	سوراولوب سوراولوب	<i>sev-er-olup.</i>
سورهك سورهك	<i>sev-erek.</i>	سوراولدرق سوراولدرق	<i>sev-er-olaraq.</i>
سوناجه سوناجه	<i>sev-inje.</i>	سوراولننجه سوراولننجه	<i>sev-er-olinja.</i>
سوناجك سوناجك	<i>sev-ijek.</i>	سوراولباجق سوراولباجق	<i>sev-er-olijaq.</i>
سوا سوا	<i>sev-e sev-e.</i>	سوراوله اوله سوراوله اوله	<i>sev-er-ola-ola.</i>
سومكين سومكين	<i>sev-megin.</i>	سوراولمغىين سوراولمغىين	<i>sev-er-olma-ghin.</i>
سوهلى سوهلى	<i>sev-eli.</i>	سوراولهلى سوراولهلى	<i>sev-er-olali.</i>
سوهلو سوهلو	<i>sev-eli.</i>	سوراولهلو سوراولهلو	<i>sev-er-olali.</i>

## CHAPTER XXXIII.

OF ADVERBS طروف *Zuruf.*

Turkish adverbs are numerous. Every adjective may be used adverbially. There are besides various methods of forming adverbs.

The adverb precedes the verb and adjective which it qualifies. Any noun may be used adverbially in Turkish in one of the following ways.

(a) By adding the preposition **ايله** *ile*, with, or **وزرے** *uzere*.

**دنيلك** *delilik*, stupidity.

**دنيلك ايله** *delilik ile*, with stupidity, stupidly.

**راعيت** *riüyet*, respect.

**راعيت ايله** *riüyet ile*, with respect, respectfully.

**دostluk** *dostluk*, friendship.

**دostluk ايله** *dostluk ile*, with friendship.

**دostluk اوزرے** *dostluk uzere*, friendly.

## Second Category.

## Third Category.

## Gerunds.

سومش اولوب سومش اولورق سومش اولنباچه سومش اوليماچه سومش اوله اوله سومش اولمغين	<i>sev-mish-olup.</i> <i>sev-mish-olaraq.</i> <i>sev-mish-olinja.</i> <i>sev-mish-oliqaq.</i> <i>sev-mish-ola-ola.</i> <i>sev-mish-olma-ghin.</i>	سوجلک اولوب سوجلک اولهرق سوجلک اولنباچه سوجلک اوليماچه سوجلک اوله اوله سوجلک اولمغين	<i>sev-ejek-olup.</i> <i>sev-ejek-olaraq.</i> <i>sev-ejek-olinja.</i> <i>sev-ejek-oliqaq.</i> <i>sev-ejek-ola-ola.</i> <i>sev-ejek-olma-ghin.</i>
سومش اوللالي سومش اوللالي	<i>sev-mish-olali.</i> <i>sev-mish-olali.</i>	سوجلک اوللالي سوجلک اوللالي	<i>sev-ejek-olali.</i> <i>sev-ejek-olali.</i>

(b) Any Arabic substantive or adjective becomes a Turkish adverb by adding the letter "elif" with double ustun sign and pronounced «en» or «an».

صورة *süret*, appearance.

صروقة *süreten*, apparently.

حق *haqq*, truth.

حقا *haqqan*, truly.

مؤخر *mu'akhheran*, recently, latterly.

مقدم *muqaddeman*, formerly.

بر و بحر *berran ve bahran*, by land and by sea.

If the Arabic substantive and adjective be feminine ending with the letter «he», two dots are placed over it, with or without the double «e», it then becomes a Turkish adverb and is pronounced with the «an» sound.

حقيقة *haqiqat*, a true thing, truth, the truth.

حقيقة *haqiqatan*, really, indeed.

قضى *qat'an*, decidedly.

وقاتبنة *ve qatibeten*, and entirely.

The Turks use the first ten Arabic ordinals adverbially.

اولاً <i>evvela</i> ,	firstly.	سادساً <i>sādisa</i> ,	sixthly.
ثانياً <i>sāniya</i> ,	secondly.	سابعاً <i>sābi'a</i> ,	seventhly.
ثالثاً <i>sālisā</i> ,	thirdly.	ثامناً <i>samina</i> ,	eighthly.
رابعاً <i>rābi'a</i> ,	fourthly.	تاسعاً <i>tasi'a</i> ,	ninthly.
خامساً <i>khamisa</i> ,	fifthly.	عاشرًا <i>'ashira</i> ,	tenthly.

(c) Arabic and Persian nouns become adverbial adjectives by adding to them the Persian termination **انه āne**.

دوست *dost*, a friend.

دُوستانه *dostāne*, friendly act, in a friendly manner.

عقل *aql*, reason, intelligence.

عَلَانِه *aqlāne*, reasonably, intelligently.

پدر *peder*, a father.

پُدْرَانِه *pederāne*, paternally.

(d) By adding one of the particles **لَيْن leyin**, or **يَنْ yin**. adverbs are formed.

اركىن *erken*, early.

أَرْكَنْلَيْن *erkenleyin*, rather, or very early.

صباح *sabah*, morning.

صبا جلين *sabahleyin*, very early in the morning.

(e) By adding the syllable **جَه je**, to substantives, adverb are formed.

ترکجه *turkje*, in a Turklike manner.

ترکجه *turkje*, means also the «Turkish language», if so it is not then an adverb, but a noun.

سویلەمک ترکجه *suweylemek turkje*, means to speak Turkish indefinitely — but

سۈلىمك ترکچىيى turkjeyi suweylemek, means to speak the Turkish language.

اطليانچە italianje, after the Italian manner.

فرانسچە fransizje, after the French »

انگليزچە inglizje, after the English » etc.

(f) By adding the syllable جـ je, to nouns and pronouns, a kind of substantive of manner is formed sometimes as an adverbial expression. .

سناجە senje, your way, your opinion.

بناجە benje, my way, my opinion.

انلارچە anlarja, annarja, their way, their opinion.

But when the syllable جـ je is added to adjectives only, it then has the meaning of «rather, pretty».

كۈزلىجە gyuzelje, rather prettily or pretty.

انگليزچە ابوجە يازار inylizje iyije yazar, he writes English pretty well.

كىندى ابوجە در kendi iyije dir, he is pretty well.

بىيوكچە در buyukje dir, it is somewhat large.

قاليناجە در qalinja dir, it is thickish.

#### § 1. ADVERBS OF QUALITY OR MANNER.

ابيو iyi, well, good.

فنا fena, } bad, badly.  
بد bed, }

كۈزلى gyuzel, beautiful, beautifully, prettily.

خوش khosh, agreeable, agreeably.

نافله nafile, uselessly.

اوېلىدە uyle, } in that manner, in that way, so.  
بويىلە buyule, }

يېنە yine,

كىنە gene,

} once more, again.  
يېكىدىن yeniden,

عقل *cagil*, witty.

Some of these adverbs are merely adjectives used adverbially.

### § 2. ADVERBS OF QUANTITY.

بِراز *bir az*, a little.

حُوق *choq*, much.

زياده *ziyade*, more.

ارتق *artiq* (with a negative) no more.

تَتَشَر *yetishir*, that will do, it is enough.

از *az*,

دَهَا دَخْيِي اَز *daha az*, } less, a little.  
اکسیك *eksik*,

دَهَا حُوق *daha choq*,

دَخْيِي زِياده *dakhi (daha) ziyade*, } much more.

اول قدر *ol qadar*,

اونقدر *ol (o) qadar*, } so much.

شو فدر *shu qadar*,

نَعْدَر *naqadar*, how much? how many? how long  
(in time).

زياده سنججه *ziyadesinje*, too much.

پك *pek*, very.

ازار ازار *azar azar*, little by little.

بِر معدار *bir miqdar*, a little.

افراط *ifrat*, excess, excessively.

غایيت *ghayet*, extremely.

### § 3. ADVERBS OF PLACE.

بُورا *bura*,

بُوندہ *bunda*, this place, here.

بُوراده *burada*,

بُورام *buram*, this place on my body.

بُوران *buran*, this place on thy body.

**بۇرایە** *buraya*, to this place.  
**بۇراسى** *burasi*, this place in it.  
**بۇراما** *burama*, here, to this place in my body.  
**بو يېرىدە** *bu yerde*, here, in this place.  
**شۇندا** *shunda*, { here and there.  
**بۇندە** *bunda*, {  
**شۇرادا** *shurada*, { here in this place, and there in  
**بۇرادا** *burada*, { that place.  
**شورا** *shora*, (in) this place, this spot.  
**اۋرا** *ora*, (in) that place, that spot.  
**اۋرالم** *oram*, (my that place) there, that part of my body.  
**اۋراسى** *orasi*, (its that place) there, that part of him,  
 her, it.  
**اۋرادا** *orada*, at that place, there.  
**اۋالارە** *oralara*, to those places, thereabouts.  
**اۋالاردا** *oralarda*, at those places, thereabouts.  
**قىيىما** *qaniya*, where is it?  
**هانىيا** *haniya*, where?  
**نېرەبەدە** *nereye*, to what place? where?  
**نېرەدە** *nerede*, in what place?  
**نېرەنكى** *nerenin*, of what place?  
**نە مەھالدە** *ne mahalda*, in what place?  
**شۇندىن** *shundan*, from there?  
**بو طەرفدىن** *bu taraftan*, in, on this side.  
**اولىطەرفدىن** *oltarafta*, { there on that side.  
**اۋتەدە** *eutede*, {  
**اۋتەبىرە** *eute-beri*, hither and thither.  
**ھەر يېرىدە** *her yerde*, every where.  
**ھىچ بىر يېرىدە** *hich bir yerde*, no where.  
**بوقارى** *yogari*, up, upward.  
**بوقارىدە** *yogarida* (*yogarda*), up, upstairs.  
**بوقارىپىدىن** *yogaridan* (*yogardan*), from above, from the top.

يوقارىدىن اشاغى *yogaridan ashaghi*, from top to bottom, from beginning to end.

يوقوش يوقارى *yogush yogari*, up-hill.

يوقوش اشاغى *yogush ashaghi*, down hill.

اشاغى *ashaghi*, down lower; down.

ابلرو *ileri*, in advance, further on.

كرو *geri*, behind.

اون *un, eun*, the front, fore part.

ارد *ard*, the back side of any thing.

اردىم سىرا *ardim-sira*, after me, etc.

ادىحرى، ايچىرۇ *icheri*, in, the inside.

طىشرى، دىشارى *tashra, dishari*, out, beyond.

صاغە *sagha*, to the right.

صاغدە *saghda*, on the right.

صاغدىن *saghdan*, from the right.

صولە *sola*, to the left.

سولدە *solda*, on the left.

صولدىن *soldan*, from the left:

بۇندىن *bundan*,

بۇرادىن *buradan*, from here, hence.

بو بىردىن *bu yerden*,

اندىن *andan*,

اورادىن *oradan*, from, through, by that place.

اول بىردىن *ol yerden*,

بو طەرفىدىن *bu tarafdan*, from this side.

اوكتىدا *ununda*, } before, in front.

اوكتىدا *ununa*, }

اطرافە *etrafa*,

اطرافىدا *etrafda*, }

الىت *alt*, the under part, or side.

اوست *ust*, the upper part.

اوستكىدا *ustunda*, at the upper part of thee, upon thee.

اوستندن *ustundan*, from the upper part of him, her, it; from it, off from it, off of it, etc.

#### § 4. ADVERBS OF TIME ظرف زمان *zarf-i zemān*.

Every Turkish noun of time is also an adverb as in English.

بو کون *bu gyun*, to day, this day.

بر کون اول *bir gyun evvel*, one day before, as soon as possible, as early as possible.

هر کون *her gyun*, every day.

اونه کون *eute gyun*,  
اولسى کون *evvelsi gyun*, } the day before yesterday.

اولبر کون *ol-o-bir-gyun*, the day after tomorrow.

دعا اولبر کون *daha ol-o-bir-gyun*, the third day from this.

کون بکون *gyun-be-gyun*, | daily, from day to day.  
توندن کونه *gyundan gyunc*, |

اولىن، اولىم، اویلىم *euileyin*, at midday, midday, noon.  
This is a real adverb.

اویله *euyle*, so, in that way, in that manner.

بو اخشم *bu aqsham*, this evening.

صياع *sabah*, tomorrow, in the morning.

صباحلين *sabahleyin*, in the morning, early betimes.

جيڭ صياع *chin sabah*, the time just after day-break.

اخشاملين *aqshamleyin*, in the evening.

كوندۇزىن *gyunduzun*, in the day time, by day,  
during the day time.

شىدى *shimdi*, *shindi*, now, at present, presently.

شىمىدىلەك *shimdilik*, for the present, at present.

شىمىدىجىك *shimdijik*, } almost directly, just this  
همان شىدى *hemen-shimdi*, } moment.

شىدىقەر *shimdiya qadar*,

بو زمانە كىنچە *bu zamana gelinje*, hitherto, until now.

شىدىيە دك *shimdiyedek*,

adverbs

شەمدىدىن *shimdiden*, from now, from this moment, time.  
 دەمىن *dimin*, just now, but a minute ago.

بۇندان بويىلە *buudan-buyile*, henceforth, hence-  
 بۇندان سۆرە *bundan-songra, sora*, forward.

شەمدىدىن كېرىۋ *shimdiden geri*,

چۈفدىن *chogdan*, a long while ago, for a long while.  
 دۇن *dun*, yesterday.

اڭكىن *erken*, early.

كەچ *gech*, late.

اوزاق *uzaq*, distant, far off.  
 اىراق *iraq*,

يەقىن *yaqin*, near, close.

تېز تېز, *tiz, tez*, quickly, quick, soon.  
 حاپىق *chapiq*,

تارىن *yarin*, tomorrow.

كۈن *ertesi gyun*, the day after tomorrow.  
 كىنجە كۈندۈز *geje gyunduz*, day and night.

كۈندۈز *gyunduz*, the day time, by day.  
 كىنجە *geyje*, by night, in the night.

كىنجە لىين *geyje leyin*, by night during the night (adverb).  
 كىنجە بارىسى *geyje yarisi*, midnight, in the middle of the night.

ارتق *artiq*, (with an affirmation) now, at last  
 (with a negative) no more, never again.

زىادە *zyade*, more.

بىراپتۇر *beraber*, together, along with, at the same time.  
 بۇندىلە *buyle*, thus, so, in that manner, in this  
 بۇندىلە جە *buyleje*, way, in this fashion.

شۇيىلە *shuyle*, so, in that manner.

شۇيىلە *shuyle*, middling, not too well.  
 بۇيىلە *buyle*,

كەچىنلىرىدە *gechenlerde*, formerly.  
 بۇندان اقدىم *bundan-aqdem*,

بھارین *baharin*, in winter.  
 یازین *yazin*, in summer.  
 کوزون *gyuzun*, in autumn, during autumn.  
 قشین *qishin*, in winter.  
 بولدر *buldur*, last year.  
 سابقتاً *sabiqan*, formerly.  
 برازاول *bir-az-evvel*,  
 یقینلرده *yaqinlarda*,      } lately.  
 معخرًا *mu'akhkheran*,

اخشم صباح *aqsham sabah*, evening and morning.  
 اشته *ishte*, here! lo! behold!  
 بتون *bitun*, *bitun*,      } entirely, wholly, totally,  
 جملة *jumleten*,      } all, altogether.  
 هپ *hep*.  
 عابدہ *hay-de*, } now then! go on! now for it!  
 ھایدی *hay-di*, }  
 ھایدی کیت *hay-di-git*, go along with you! be off!  
 بشقه *bashqa*, } other.  
 غیری *ghayri*,  
 صکڑہ *songra*, *sora*, afterwards, later, by and bye.  
 ھنوز *henuz*, *heniz*, just this moment, only just  
     this moment (with a negative) not yet.  
 چات *pat*, *chat*, now and then, but rarely.  
 یواش *yawash*, *yawash*, slowly.  
 احیانتاً *ahyanan*, sometimes (Arabic accus. indef.).  
 درعقب *der-aqab*,  
 اول ساعت *ol sa'at*,  
 على العجلة *ale-l-'ajele*,  
 ازیده *anida*,      immediately.  
 شمدى *shimdi*, *shindi*,  
 چابک *chabik*,  
 عاجله *'ajele*,

صق صق صيق صيق *siq, siq, } often, frequently.*  
صيقچه *siqcha,*

بعض کره *ba'zi kerre, sometimes.*

وقتلو *vagtili, } punctually, regularly in point of*  
وقتناجه *vaqtinje, } time.*

پك *pek, very.*

نصل *nasl,*

نياجه *nije,*

نهشكيل *ne-shekil,*

نه كونه، نه وجله *ne vejile,*

همان *heman, hemen, only, just, hardly, in that*  
همان شمدى *shimdi, shindi, just this mo-*  
*ment, this minute.*

همان ساعت *heman, hemen saat, } that very moment.*  
هماندم *hemandem,*

اول *evvel,*

ايلرو *ileri,*

معدما *mugaddemân, (Arabic accus. indef.) before.*

مفدم *mugaddem,*

اك صكره *en songra, sora,*

الحاصل *el-hasil, finally.*

حاصل كلام *hasil-i kelâm,*

ظاهر *zahir, of course, to be sure.*

ظاهر " *zâhira, apparently, (Arabic accus. indef.).*

صريايله *sira-ile, successively.*

فيما بعد *fîma ba'd, } henceforth, henceforward.*  
بر دها *bir daha, }*

اك *en, the most.*

هيچ دکل ايسه *hîch diyil, digil, ise, )*

هيچ اولمزه *hîch olmazsa, at least.*

بارى *bâri,*

قارشو, قارشى *qarshi*, } vis-à-vis..  
قارشويه *garshiya*,

وقت *waqt*, } from time to time, now and then.  
بوقت *bewaqit*,

خصوصا *khususa*, } (Arabic accus. indef.), especially,  
على الخصوص *'ale-l-khusus*, } particularly, more particularly,  
above all, more than all.

صوکندا *sonunda*, at last, at length, in the end, in  
the long run.

بلکه *belki*, perhaps, may be, by chance.

يېكىدىن *yeniden*, newly.

متى *mesela*, (Arabic accus. indef.), for example,  
as for example, if, for example.

ظونلەم كە *tutalim ki*, } supposing.  
فرظ ايدەلم كە *farz idelim ki*,

ماقىن ها *sagin hā!* } look out, take care, now! mind  
الارغە *alargha!* } what you are about.  
واردە *warda!*

اولا *evvela*, } (Arabic accus. indef.), before, first,  
ابتدأ *iptida*, } heretofore, precedently, ere now, in  
the first place, firstly.

كېمى *gibi*, } as, like, so, almost, nearly, as it  
مېتىلىو *misillu*, } were, how, in what way.

كۈياكە *guyaki*, as if.

نيچۈن *nichin*, *nichun*, why?

اپرىن *aferin*, *aferim*, well done!

ولىقدار *olqadar*, so much, so many, as much.

اتفاقا *ittifaqa*, (Arabic accus. indef.), by chance,  
accidentally.

ابو *iyi*, } very well.  
كۈزۈل *gyuzel*,

اپ ايوجە *ep iyije*, pretty well.

انسز	<i>ansız,</i>	
انسزین	<i>ansızın.</i>	
بىردىن بىرە	<i>birden, bire,</i>	
اپ انسز	<i>ap-ansız,</i>	
باليبداهه	<i>bil-bedahe,</i>	suddenly.
فاجئە	" <i>faj'etan</i> , (Arabic accus. indef.),	

## § 5. ADVERBS OF AFFIRMATION.

اوت	<i>evet,</i>	
بلى	<i>beli,</i>	yes.
اویلدەر	<i>euyledir,</i>	just so.
بلکى	<i>belki,</i>	perhaps.
بلکىدە	<i>belkide,</i>	
قابلدر	<i>qabildir,</i>	possibly.
بلکە	<i>belki,</i>	
شېھەسز	<i>shubhesiz,</i>	undoubtedly.
البته	<i>elbette,</i>	
كوجىك	<i>gerchek,</i>	truly, certainly.
صاخىح	<i>sahih,</i>	
حقيقى	<i>haqiqi,</i>	
پك ايۋو	<i>pek iyi,</i>	very well.
چوق ايۋو	<i>choq iyi,</i>	
پك كۈزلە	<i>pek gyuzel,</i>	
باش اوستىنە	<i>bash ustuna,</i>	willingly.
ازدەلۇجان	<i>ez-dil-u-jan,</i>	
واقعا	<i>waqi'a,</i> (Arabic accus. indef.)	in fact, really.

## § 6. ADVERBS OF NEGATION.

يېق	<i>yog,</i>	
خېر	<i>khayr,</i>	no.
دكل	<i>digil, diyil,</i>	not, not only, not merely.

هیچ <i>hich,</i>	{	never.
ابد <i>ebeden,</i> (Arabic accus. indef.)		
اصلہ <i>asla,</i>		

حاشا *hāshā,* God forbid, no.

## § 7. ADVERBS OF DEMONSTRATION.

اشتہ <i>ishte,</i>	{	behold!
نا <i>nā,</i>		
بافسک <i>baqsana,</i>	{	look here.
بکا باق <i>bana baq,</i>		

## § 8. ADVERBS OF ORDER.

اول <i>evvel,</i> (Arabic accus. indef.)	{	firstly, in the first place, first.
ولا for <i>ula,</i>		
ابتدا <i>ibtida,</i>		
ثانیا <i>saniya,</i> (Arabic accus. indef.)	{	in the second place, secondly.
ابکنچی <i>ikinji,</i>		
عاقبت <i>āqibet,</i> at last, at length.		
صرا ایله <i>sira-ile,</i> successively.		
بر برویند <i>bir birina,</i> mutually.		

## § 9. ADVERBS OF INTERROGATION.

اونہ <i>o-ne,</i>	{	what is this?
بونہ <i>bu-ne,</i>		
نیچوں <i>nichin,</i> why?	{	what?
نه <i>ne,</i>		
نصل <i>nasl,</i>	{	how?
نیاجہ <i>nije,</i>		
نه شکل <i>ne shekil,</i>		
وجھہ <i>nej-</i> <i>ile,</i>		
نه کونہ <i>ne gyune,</i>		
نیاجہ <i>nije,</i> how? how many? how much?		

نیاجه سن *nije-sin*, how are you?

قاح *qach*, how many?

قاچنجى *qachinji*, the howmanyeth.

نقدر *nagadar*, how much? how many? how long (in time)?

فاح كرە *qach kerre*, } how many times?

فاح دفعە *qach def'a*, }

نرەبە *nereya*, } where, whereabouts?

نرەدە *nereda*, *nerda*, }

منغى *ganghi*, *hanghi*, which?

فنى *qani*, *hani*, where, where is it?

نه سېبدەن *ne sebeden*, for what cause? for what reason?

نه وجەايلە *ne vejh-ile*, in what way?

#### § 10. ADVERBS OF WARNING.

صاقن *saqin*, take care! now! mind what you are about! look out! get out of the way!

كۈزكى اح *gyuzunu ach*, open your eyes! look out! be attentive, be vigilant!

صاول *sawul*, get out of the way, clear the road! take care!

الارغە *alargha*, (Italian) be off! keep away! keep your distance! make room!

ھابدە *hay-de*, } now then! go on! now for it!

ھابدى *hay-di*, }

ھايلى *haydi git*, be off! go along with you!

#### § 11. ADVERBS OF REFUSAL, OR DENIAL.

يوق *yog*, } no not at all.

خېر *khayr*,

اونماز, اولىزى *olmaz*, it cannot be.

اصلأ *asla*, (Arabic accus. indef.) never, not at all.

## § 12. ADVERBS OF SILENCE.

صوں *sus*, } hold your tongue! be silent! cease, leave  
 صوں اول *sus ol*, } off speaking or talking.  
 سسکی کس *sesini kess*, hold your tongue! etc.

## CHAPTER XXXIV.

## TURKISH EXPLETIVES.

An expletive is a word, or part of a word, giving expressive force to a sentence, but which does not admit of being exactly rendered in another language. Expletives are, however, very common in Turkish, and therefore the following list of them is given.

باری *bari*, one time, once. Lord! at least, if nothing else, just, only, any how, at all events, at any rate.

بس *pes*, then, after all, after which, moreover, well? what then? what next?

کھاشکہ *kyashke*, } would that it were so! O that! I کشکہ *keshke*, } would that!

کورہ *gyure*, (the 5<sup>th</sup> gerund of the verb کورمک *gyurmek*, to see, used like an adverb) like, according.

بکا کورہ *bana gyure*, according to me.

سکا کورہ *sana gyure*, according to you, (thee).

اوکا کورہ *ona gyure*, according to him, her.

اھل *hele*, now! look there! do just look! well! did you ever! come!

ارتق *artiq*, (with a negative), no more, never, again, (with an affirmative) now, at last, under those

circumstances, already (used conjunctively) well, in short.

**دو** *deyu*, for دیوب, in conversation it is pronounced deye, a gerund of دمک *demek*, to say, said, having said, he said, saying, intending.

**کر** *meger*, unless, and still, and yet and all the while, but, only.

**دھا** *daha*, more.

**دھی** *dakhi*, also, and, even.

**دا** *da*, *de*, this is used at the end of a word, as and.

**اوہ** *oda*, he, she also.

**بوده** *buda*, this (person) also.

**ادم سندہ** *adam sanda*, what a man (you are)!

**دیدکده** *dedikde*, on having said.

**ھمان** *hemān*, *hemen*, only, just, hardly, only just; at once, immediately, all of a sudden.

**اسے** *ise*, but, through, as for (it is the 3<sup>rd</sup> pers. subjunctive mood of the objective verb اب *im*).

**اسکے** *isede*, but, although.

**برہ** *bre*, { sirrah! fellow! O! oh! exclamation of  
**بھئی** *behey*, } contempt.

**برہ ادم** *bre adam*, { you fellow!  
**بھئی ادم** *behey adam*, }

**کرک** *gerek*, fitting, becoming, opportune, whether, it is necessary, but.

**کرکی کبی** *geregi gibi*, as it becoming to it, well, properly, thoroughly.

**ھمبن** *hemin*, { the very same, but a minute ago  
**دھمین** *demin*, } just now.

**انجاق** *anjaq*, only, just, hardly, except, but however, still

**جہ** *ja, je*, adverbial termination.

**گوزلچہ** *gyuzelje*, prettily.

**بِيْلَهْجَه** *buyleje*, in this way, manner.

**عَقْبَاهُجَه** *aqabimja*, after me.

**بُونَكَجَه** *bununje*, after this, that.

Notice that each Turkish expletive may be rendered in English in many different ways.

### CHAPTER XXXV.

#### PREPOSITIONS, POSTPOSITIONS AND PARTICLES.

As the Turkish preposition always follows the noun, pronoun, or verb it governs, it is properly a postposition. There is no true preposition in the Turkish language; but Arabic and Persian prepositions are largely used; and these foreign prepositions always precede the words they govern.

**عَلَى الْحِسَابِ** *ala-l-hisāb*, on account of.

**عَلَى الظَّرِيقِ** *ala-l-tarīq*, on the way, upon the road.

**نَوْ اَرْسَرِ** *ez-sir-i nev*, from a new beginning.

Postpositions take an active part in the Turkish language, and form one of its difficulties; some postpositions govern the nominative, some the genitive, others the dative, and others the ablative. The following will be found useful.

**اَوْلَى** *evvel*, before.

**صَكْرَه** *sonra*, *sora*, after.

**اُوقَه** *ute*, beyond.

**بِرُو** *beri*, hither, since, hitherwards.

**غَيْرِي** *ghayri*, besides.

**مَاعِدَا** *ma'ada*, other.

ناشى *nāshi*, owing to, arising from (any cause).

أوتى، اوترو *uturu*, on account of, concerning, about.

يکا *yana* (erroneously used for يانه *yana*) on account of, in respect of, to, or on the side.

طیغري *doghru*, towards, to.

قدر *qadar*,

دكين *deyin*, until, as far as.

دك *dek*,

کوره *gure*, according.

له *le*, *la*,

املا *ile*, *ila*,

أوزرہ *uzere*, *uzre*,  
ابچون *ichin*, *ichun*,  
داڑ *du'ir*,  
طولاي *dolay*,

upon, by, according to, for, as, on  
account of, by reason of, for the  
sake of, concerning, relating to.

اشوري *ashiri*, beyond.

برینه *yerina*, in place of, instead, in lieu of.

بانده *yanina*, near to, by the side of.

حعنده *hagginda*,  
خصوصنده *khususunda*,

concerning, about, respecting, touching,  
with respect to, over again, and again.

§ 1. Some of the Arabic and Persian propositions used in Turkish are subjoined.

## § 2. ARABIC PREPOSITIONS.

الى *ila*, to, towards (used in Turkish, an Arabic adverbial expression).

الى ما شاء الله *ila-ma-sha'llah*, to, or until (the time) which God wills.

الى آخره *ila akhirihi*, to the end, and so for, et cetera.

الى الابد *ila-l-ebed*, for ever, to all eternity.

الى الانتها *ila-l-intiha*, to the end.

إلى الآخرة *ila-l-akhiret*, to the end.

من *min*, from.

من بعد *min ba'd*, henceforward.

من عند الله *min 'ind allāh*, from God.

من عندكم *min 'indakum*, from you.

من عند الجار *min 'ind ej-jar*, from the neighbour.

من الابتداء *min al-ibteda*, from the commencement.

من غير *min ghayr*, } without.

من دون *min devn*, } من دون

الطايبور *min devn el-tabur*, without the battalion.

على *'ala*, upon, on, according to.

على كله شئ قادر *'ala kyulli-shai'in qudīr*, God is Almighty.

على الاطلاق *'ala-l-itlaq*, in a general sense, never, (an adverbial expression).

على العموم *'ala-l-'umum*, generally, commonly, universally.

على انتوالي *'ala-t-tevali*, successively, uninterruptedly.

على أي حال *'ala-eyyi-hal*, in whichever way.

على ذمته *'ala zummetihim*, upon their conscience.

على قلوبنا *'ala qulubina*, upon our hearts.

كلا التقديرين على دل *'ala kila-'t-tuqdireyn*, in either of the two cases.

في *fi*, in, into, on, about.

في الحال *fi-l-hal*, at once, instantly.

في الجملة *fi-l-jumla*, concisely, in a summary manner.

في الحقيقة *fi-l-haqiqah*, in truth.

في ريب *fi-reibin*, in doubt.

في البيت *fi-l-beyti*, in the house.

في الكتاب *fi-l-kitābi*, in the book.

في الحال *fi-l-hāl*, now, in the present moment.

في العربة *fi-l-'araba*, in the carriage.

في بلادهم *fi beladihim*, in their country.

في افكارهم *fi efkyārihim*, in their minds, thoughts.

**ب** *bi*, in, by, with, on.  
**بالحقيقة** *bil-haqiqat*, in effect, in truth, in reality.  
**بالجملة** *bi-l-jumle*, all, every one.  
**بالتدبر** *bit-tedbir*, by, or with care.  
**بالباطن** *bil-batin*, inwardly.  
**باختيارات فرعون** *bi-heyāt ferūn*, by the life of Pharoah.  
**بسيف** *bi-seif*, by the sword.  
**باسم الله** *bism-i 'llah*, in the name of God.  
**ل** *li*, for, to.  
**لاب** *li-eb*, on the father's side, paternal.  
**لام** *li-umm*, on the mother's side, maternal.  
**لأجل** *li-ejl*, in order to, on account of.  
**لدى للمتقين** *huda lil-muttaqina*, a guidance and direction to the pious.  
**لدى الاقتضاء** *ledi-el-iqtiza*, when needful, necessary, requisite, in case of need.  
**لنا** *lina*, to us.  
**لكم** *lekyum*, to you.  
**للله** *lillāh*, by God.  
**لدى** *ledi*, (before the definite article **ال**) *ledi* immediately after (in time) **لدى السؤال** *ledi s-u-'ul*, on the question being put, when asked  
 **بلا** *bila*, without.  
 **بلا ادب** *bila edeb*, without good manners.  
 **بلا فائض** *bila fa'iz*, without interest on money.  
 **بلا علت** *bila 'illet*, without cause, excuse.  
 **بلا جيش** *bila jeyshin*, without troops.  
 **بلا رخصت** *bila rukhsat*, without leave, permission.  
 **بلا عقل** *bila 'aglin*, stupid, foolish.  
 **بلا شبهة** *bila shuphe*, without doubt.  
 **بلا اكل** *bila eklīn*, without food.  
 **بلا انتفاع** *bila intifa'*, without benefit, gain, advantage.

## § 3. PERSIAN PREPOSITIONS.

از *ez*, *z zi*, from, of, by, under, through.  
 از سرنو *ez ser-i-nev*, from a new beginning, over again, and again.  
 از دست *ez dest*, out of, from the hand.  
 از این طرف *ez in taraf*, from this side.  
 ز بر سر *zi ber ser*, on the head (lit. from off the head).  
 از هر جهت *ez h̄er jihet*, in every way, from every side.  
 پس *pes*, after.  
 پس از آن *pes ez an*, after that, (also used as expletive, and interrogative.  
 با *bā*, with by.  
 با خدا *ba khuda*, with God.  
 با اختیاص *ba ihtirās*, with care.  
 با من *ba men*, with, by me.  
 به، ب *be*, with, to, by.  
 بجا *beja*, in place.  
 بتدبیر *betedbir*, with management.  
 بدست دست *bedest-i dost*, in the hand of a friend.  
 بامبید خدا *be umid-i-khuda*, in the hope of God.  
 بجانب *bejānib*, by the side.  
 بهر *beher*, each.  
 بهر ماه *beher mah*, each month, monthly.  
 در *der*, in, into, about, on the subject of.  
 درمیان *dermiyan*, between, in the midst.  
 در این حالت *der in hāl*, in this state.  
 در این عالم *der in ʻālem*, in this world.  
 در خانه *der khane*, in a house.  
 در راه *der rah*, in a road.  
 در بوستان *der bostān*, in a garden.  
 زیر *zir*, under, beneath.

**زیردست** *zir-dest*, a subject, any one subject to another.

**زیرزین** *zir-zin*, under a saddle.

**زیرزور** *zir-zor*, under, by force.

**زیرماجبویت** *zir-i-mejburiyyet*, under compulsion.

**زیرحکومت** *zir-i-hukumet*, under the Government.

**زیرزمین** *zir-i-zemin*, under ground, under the earth.

**تا** *ta*, until, even as far, as far as.

**تا لوندرایه** *ta londraya*, as far as London.

**تا دنیانک آخرته** *ta dunyanin akhiretina*, until the end of the world.

**برای** *berai*, for, because.

**برای مصلحت** *berai maslahat*, because advisable.

**برای قاب** *berai-tāb*, because (of) strength, power, might.

**میان** *miyān*, between, the middle, the midst.

**میانیز** *miyānimiz*, between us, in the midst of us.

**میانجی** *miyānji*, a mediator, one who stands between two persons.

**پیش** *pish*, the front, before.

**پیش خانه** *pishi-i khāne*, in front of, before the house.

**پیش تخته** *pish takhte*, little front tablets to count money on, used by money changers in the East.

**پیش نظر** *pishi-i nazar*, in front, under one's eyes, before any one.

**بی** *bi*, without (in composition).

**بیبیک** *bi-bük*, fearless, without fear..

**بیچاره** *bi-chāre*, poor, helpless, forlorn, without help.

**بیعقل** *bi-aql*, without reason, sense, intelligence.

**بیزبان** *bi-zebān*, without tongue, dumb.

**بیحق** *bi-haqq*, without truth, without pure verity.

**بیارام** *bi-ārām*, { without repose, without tranquillity,

**بیارامش** *bi-ārāmish*, } restless.

**بر** *ber*, on, upon, over, according to.

بِطَرْف ber taraf, on one side, out of the way.  
 بِأَن ber-ān, upon this.

بِمُنَوْل مَحْرُر ber minvāli muharrer, according to the manner described, as above mentioned.

بِرْدَسْت berdest, by the hand (of so and so).

بِمُرَاد ber-murād, according to, by one's desire, aim, wish, intent.

فَرُو furu, { beneath, down, downwards.  
 فَرُود furud, {

فَرُو أَمْوَان furu āmadān, to descend, to come down.

سَرْفُوا يَتَمَك ser-furu-etmek, to be humble, to hold the head down.

زِبْر zeber, the upper side, above.  
 زِبْر اِبْن zeber in, upon this.

زِبْر دَسْت zeber-dest, over, superior.

زِرْدَوْزِبْر zir-u-zeber, upside down, in complete ruin.

نِزْد nezd, { near, the immediate vicinity, or proximity of any thing.

نِزْد لَهْ nezd lillāh, near to God.

اللهُ نِزْدِيْكَهْ allahin nezdinde, near to, with God.

#### § 4. THE PARTICLE $\omega$ *de, da.*

When this particle  $\omega$  *de, da*, is added to the infinitive, or verbal noun, it gives the meaning of «busy with» or «engaged in» doing any thing.

يَا مَفْدَدْر *yazmag-da-dir*, { he is engaged in, or «busy  
 يَا مَهْدَدْر *yazma-da-dir*, { with» writing.

بو كييفيتى باقمىددار *bu keyfiyyeti bagmaq-da-dir*, { he is «busy  
 بو كييعيتى باقمىددار *bu keyfiyyeti bagma.da-dir*, { with», or «engaged in» this matter.

بَقْدَهْ كُور	<i>baq-da-gyeur</i> , look and see.
أوْكِنْمَكْدَهْ دَر	<i>ugrenmek-de-dir</i> , } he is «engaged in», or «busy
أوْكِنْمَهَدَهْ دَر	{ <i>ugrenme-de-dir</i> , } with» learning.
سُومَكْدَهْ دَر	<i>sevmek-de-dir</i> , } he is «engaged in», or «busy
سُومَهَدَهْ دَر	{ <i>sevme-de-dir</i> , } with» loving, or making love.
اُلْنِمَكْدَهْ دَر	<i>evelmek-de-dir</i> , } he is «busy with», or «en-
اُلْنِمَهَدَهْ دَر	{ <i>evelnme-de-dir</i> , } gaged in» (is going) to be
فَارِي الْمَفَدَهْ دَر	<i>qari almaq-da-dir</i> , } married.
فَارِي الْمَهَدَهْ دَر	<i>qari alma-da-dir</i> ,
عَسْكَرِي تَعْلِيمَ اِبْنَدِ مَكْدَهْ دَر	<i>askeri ta'lim etdirmek-de-dir</i> ,
عَسْكَرِي تَعْلِيمَ اِبْتَدَرْمَهَدَهْ دَر	<i>askeri ta'lim etdirmek-de-dir</i> ,
	he is «busy with», or «engaged in» drilling
	the soldiers.
تَجَارَت اِنْمِكْدَهْ دَر	<i>tijaret etmek-de-dir</i> , } he is «engaged in»
تَجَارَت اِنْتَمَهَدَهْ دَر	{ <i>etme de-dir</i> , } commerce.
دُعَا اِيْنِمَكْدَهْ دَر	<i>dua etmuk-de-dir</i> , } he is «engaged in»
دُعَا اِيْنِمَهَدَهْ دَر	{ <i>etme-de-dir</i> , } prayer, he is praying.

§ 5. The particle **ـدـ** *da*, *de*, is also used as a conjunction and is repeated after each of the members of a phrase that are linked together by it; the **ـدـ** *da*, *de*, is always affixed to each word.

أَوْجَمْز وَبِرِيرْ بَنْدَسَنْدَهْ أَوْلَدَهْ *ben-da-san-da-o-da uchumuz ve-ririz*, I, thou, and he too, we will all three give.

When it is placed after the conditional it is equivalent to «even».

كَتْسَهَهْ *gitse-de*, «even» should he go.

كَلْسَهَهْ *gelse-de*, «even» should he come.

كَدَهْ جَكَهْ أَوْلَسَهَهْ *gidejek olsa-da*, «even» should he be about to go.

§ 6. The postposition **ـدـ** *dan*, *den*, it sometimes signifies, «by», «through» or «of».

اندن *andan, ondan*, by, of him, her.  
 ارمک ارادتندن *adamin irātedinden*, by the will of man.  
 بوغازندن کلدى *boghazindan geldi*, he came through its strait.  
 د کردن و قردن لوندر به کلدى *denizden ve qaradan londraya geldi*, he came to London by sea and by land.  
 پنجه‌مدن چقى *penjeremden chiqdi*, he went out through my window.  
 حبسخانه پنجره‌سندن فرار ايندی *habs-khāne penjeresinden firar etti*, he escaped through the prison window.  
 قورشون جسدندن کچدى *qurshun jesedinden gechdi*, the bullet went through his body.  
 فلوجدن تلف اولدى *qilijdan telef oldu*, he was killed by the sword.  
 صانجیدن اولدى *sanjidan uldu*, he died of colic.  
 استمادن اولدى *isitmadan, sitmadan uldu*, he died of fever, etc.

§ 7. This postposition دن *dan, den*, also signifies «made of».

بو كوسنك التوندن در *bu kyustek altindan, altundan, dir*, this watch-chain is «made of» gold.

بو ساعت كومشدن در *bu saat gyumushden dir*, this watch is «made of» silver.

بو تنجه باقردن در *bu tenjere bagirdan dir*, this saucepan is «made of» copper.

بو كويپري دمبر قيموردن در *bu kyupru demiriden dir*, this bridge is «made of» iron.

التوندن بروزك *altundan bir yuzuk*, a ring «made of» gold.

demiriden bir gemi, a ship «made of» iron.

ipekden dir, it is «made of» silk.

پاموقدن در *pamugdan, pampugdan dir*, it is «made of» cotton.

اغاجدن در *aghajdan dir*, it is «made of» wood.

§ 8. This postposition دن *dan*, *den*, is also used in indeterminate verbal nouns.

كىمەزدىن اول *gelmezden evvel*, before coming, before the time or action of coming.

كىلدىكدىن سىكىرە *geldikden sonra*, *sora*, after having come.

كىتمەزدىن اول *gitmezden evvel*, before going.

### § 9. THE POSTPOSITION ئە *le*, or اىلە *ila*.

The اىلە *ila*, is very often written and pronounced *ilen*, or *ilan*, and the ئە *le*, *la*, is pronounced *len*, or *lan*, corresponds in English to «by» or «with».

انك اىلە *onun ilan*, *ila*, «with» him, her.

خواجە اىلە *khoja ilan*, *ila*, *chiqdim*, I went out «with» the Professor.

كىيىلە اىلە صاتقىق *kile ilan*, *ila*, *satmaq*, to sell «by» the bushel.

ھېجىم اىلە *hujum ilan*, *ila*, «by» assault.

سۇرى اىلە *suri ilen*, *ile*, «with» the crowd.

قىلىچى اىلە *qiliji ilan*, *ila*, «with» his sword.

قىلامى اىلە *galami ilan*, *ila*, «with» his pen.

اھتىماملىرى يەلە، اھتىماملىرى اىلە *ihtimamleri ilen*, *ile*, «with», «by» their care.

سۆمكىلە *sevmeylen*, *sevmeyle*, «by», «with» loving.

بازمغىلە *yazmaghlan*, *la*, «by», «with» writing.

بىلە اىلە *balta ilen*, *ile*, «with», «by» the axe.

دېينىك اىلە اورىدى *deynek ilen*, *ile wurdu*, he struck him «with» a stick.

دېستلە *destlen*, *le*, «with» the hand.

ھېممتكۈزلىكە *himmetinizlen*, *le*, «with» your assistance, «with» your influence.

پاره ایله کلدى *para ilen, ile, geldi*, he has come «with» the money.

بو مکتبى قلم ایله یازدى *bu mektubi qalam ilen, qalam ile, yazdi*, he wrote this letter «with» a pen.

§ 10. When the postposition **ا** *la, le*, is joined to any infinitive, it then means «because», but the letter **ق** *qaf* changes to the letter **غ** *ghain, ghayn*, and the **ك** to *y*.

بن کلمکله کتمشلر *ben gelmeyle gitmisler*, «because» I have come, they went away.

سز المغله *siz almaghla*, «because» you have taken, etc.

§ 11. The personal, interrogative, or demonstrative pronouns are placed in the genitive case, when they precede and are joined to the postpositions **ایله** *ila ile*, or **ا** *la, le*.

بنم ایله كل *benim ile gel*,  
بنمه كل *benimle gel*, } come (alone) with me.

سنکله کدروم *seninle giderim*, I will go with thee.

انکله کیمت *onunla git*, go with him, her.

بزمله اوطار *bizimle otur*, sit down with us.

سزکله کله جکلر *sizinle gelejekler*, they will come with you.  
آنلرله کوندر *onlarla anlarla gyeunder*, send with them.

### § 12. THE POSTPOSITION بُرلە *birla*, WITH, IN, BY.

This postposition is generally used with the infinitive **کلمک** *gelmek birla*, coming, whilst coming, coming together, or, all at once, but sometimes it is used with other tenses of the verb.

عَنِ اللَّهِ بِرْلَه *avn allâh birlə*, with, by Divine assistance.  
ایمان بُرلە آخرتە کتدى *imân birlə akhirata gitti*, he, she, died believing.

كىلدىرى بىلە *geldiyi bire*, immediately on his, her arriving, arrival.

كىدەلم بىلە *birla gidelim*, let us go together, or let us go all at once.

بىلە كىلدىلىر *birla geldiler*, they have come together, or all at once.

§ 13. When the postposition *ا la, le*, is used as a conjunction, «and», then the final consonant suffers no change.

كىلمىكلاه دىلمىكلاه بىردىل در *gelmekle, gelmemekle bir digil, diyil dir*, to come and not to come is not the same.

سوينلىكلاه سوينلىمكلاه بىردىل در *suweylemekle suweylememekle, bir digil, diyil dir*, to speak and not to speak is not the same.

تىتمىكلاه تىتمىكلاه بىردىل در *gitmekle gitmemekle bir digil dir*, to go and not to go is not the same.

بىنملە سىز *benimle siz*, I, «and» you (lit. with me you).

انلۇلە بىز *onlarla, anlarla, biz*, we and they (lit. with them we).

§ 14. The Turkish privative particle *سز siz*, placed like a postposition at the end of a noun, has the meaning of «less» or «without».

ابسىز *edepsiz*, impolite, dishonest.

جوجوفسىز *chojuqsuz*, childless, without a child.

سزك سىز *sizin siz*, without you.

ولمىفسىزىن *olmaqsizin*, without being.

باقمىقسىزىن *baqmaqsizin*, without looking, without seeing.

كتابسىز - ايم *kitabsiz-im*, I am without a book.

سلاخسىز نفر *silahsiz nefer*, a soldier without arms.

پاراسىز ادم *parasiz adam*, a penniless man.

يىمكىسىز فقرا *yemeeksiz fugara*, a foodless pauper, a poor man without food.

§ 15. There are invariable postpositions when affixed to the noun, which place that noun in the nominative.

ابچون ichun, ichin, for.

الله ابچون Allah ichun, ichin, for God.

بنم ابچون benim ichun, ichin, for me.

پادشاه ابچون padishâh ichun, ichin, for the sovereign.

حکmdار ابچون hukmdâr ichun, ichin, for the king.

انم بام ابچون anam babam ichun, ichin, for my mother and father.

بوآت بنم ابچون bu at benim ichun, ichin, this horse (is) for me.

کبی gibi, like.

کلدکلری کبی geldikleri gibi, as soon as they came.

سوز اکلمز کبیاچه suz annamaz gibije, an ignorant stupid person, like a person who does not understand.

دوسنست کبی dost gibi, like a friend.

اوغلان کبی oghlan gibi, like a boy, a child.

بونک کبی بی ادب بر جواب bunun gibi bi edeb bir jerwab, an impolite answer like this.

بنم کبی benim gibi, like me.

سنک کبی senik gibi, like thee (you).

انک کبی onun gibi, like him.

دوسنتم کبی dostum gibi, like my friend.

انم کبی طور دور adam gibi dur, stand up like a man, in a manly way.

### § 16. *ئى ne, what?*

بو نە در bu ne dir, what is this?

بو نە مدیر bu ne medir, what is this to me?

نە حال ایسەن ne hal ise, in any case, no matter what may be the circumstances.

نه قدر *ne qader,* } how much?  
 نه مقدار *ne miqdar,* }  
 نه زمان *ne zaman,* } what time?  
 نه وقت *ne vagit,* }  
 نه ديمك استر *ne demek ister,* what does he mean?  
 نيه *neye,* why, wherefore?  
 نه ايله *ne ile,* with what?  
 نه ايچون *ne ichun, ichin,* what for?

§ 17. The interrogative pronoun **کیم kim**, who, when followed by the postposition **ابله ile**, or **لے la, le**, is sometimes placed in the nominative and sometimes in the genitive.

کیم ايله *kim ile,* nominative, } with whom?  
 کیمك ايله *kimin ile,* genitive, }

§ 18. When the postposition **ايچون ichun, ichin**, is placed with the possessive suffixes of the 3rd person it often drops the first syllable **اى.**

- بابا سېچون *babasi ichun, ichin*, for his father.
- قارى سېچون *qarisi*   »   » for his wife.
- اناسىچون *anasi*   »   » for his mother.
- گەمسيچون *gemisi*   »   » for his ship.
- اوقدۇقلار يېچون *oquduqlari ichun, ichin*, on account of what they road.
- كىلدكلىرى يېچون *geldikleri ichun, ichin*, on account of what they came (for).
- سوىيەلدىكلىرى يېچون *suweyliedikleri ichun, ichin*, on account of what they say.
- يدكلىرى يېچون *yedikleri ichun, ichin*, on account of what they eat, etc.

§ 19. When the postposition **ايچون ichun, ichin**, is preceded by either the demonstrative, interrogative, or perso-

nal pronouns, the pronouns are placed in the genitive, with the exception of the third person plural, which is in the nominative.

انك ایچجون نه درلر onun ichun, ichin ne derler, what do they say about him?

سزک ایچجون نه درلر sizin ichun, ichin ne derler, what do they say about you?

بنم خاطروم ایچجون benim khātirim ichun, ichin, for my sake.

سنک خاطرک ایچجون senin khatirin » » for your (thy) »

انک خاطری ایچجون onun khātiri » » his, her, its, »

بنم خاطرمز ایچجون bizim khātirimiz » » for our sake.

سزک خاطردن ایچجون sizin khātiriniz » » for your sake.

النک خاطری ایچجون onlarin khātiri » » for their sake.

§ 20. There are postpositions, or adverbial affixes which place the nouns of time, place, or condition preceding, in the dative. The following are some of them.

دك dek      د دين degin, deyin, } till, until, as far as.

صباحه د کين sabaha degin, deyin, until the morning.

موته د کين mevte degin, deyin, } till, until death.

ولنجده د دك ulunjayedek, } till, until death.

شميده دك shimdiya, shindiya dek, till, until now.

استانبوله دك istambula dek, deyin, till, as far as Constantinople.

اوبليه دك uyleyedek, till, until noon, noonday.

گيچجه د کين geyjeye degin, deyin, till, until night time.

لوندر د دك londrayadek, as far as London.

محبہ د دين misira degin, deyin, as far as Egypt.

اومنه دك evimedek getur, bring, or take it as far as my house.

§ 21. These adverbial affixes also follow the third gerund, which is put in the dative case.

سوبنچەبەدك *suweylenjeyedek*, until I, thou, etc. speak.

سوناجەبەدك *sevinjeyedek*, until I, thou, etc. love.

§ 22. The agent sometimes is either named or understood.

سن بونى صانچەبەدك *san bunu satinjayadek*, until you (thou) sell this.

دوستم اومه وارنجەبەدك *dostum evime varinjayadek*, until my friend reach, or reached my house.

§ 23. قىشى، قىشىو، قارشى، خارشى *qarshi*, opposite.

اومه قارشى *evime qarshi*, opposite to my house.

صاھە قارشى *sabaha qarshi*, towards the morning.

قارشىكە *qarshina*, opposite to thee.

قارشىسىندا *qarshisinda*, opposite to him, her, it.

§ 24. كوره *gyure*.

كوره *gyure*, is the 5<sup>th</sup> gerund of the verb كورمك *gyurmek*, to see, used as an adverb.

انلرلەك لاقدىلىرىنە كوره *anlarin lagirdilarina gyure*, according to their account, to what they say.

انك لاقدىسىنە كوره *anin lagirdisina gyure*, according to his, her, account, to what he, she, says.

كۈز كوره *gyuz gyure*, according to appearance.

زمانە كوره *zamana gyure*, according to the season.

بىزە كوره دكىل *bize gyure digil*, not according to us.

عىقلەتكۈز كوره *aqliniza gyure*, according to your judgment.

عىقلەمىز كوره *aqlimiza gyure*, according to our judgment.

عىقلەما كوره *aqlima gyure*, according to my judgment.

§ 25. يقین *yaqin*, near.

دپی یقین قویو dipi *yaqin quyu*, the well that is not deep, the well the bottom of which is near.

شہر یقین shehira *yaqin*, near the town, city.

بکا یقین bana *yaqin*, near me.

سکا یقین sana *yaqin*, near (thee) you.

اکا یقین ana *yaqin*, near him, her, it.

بزه یقین bize *yaqin*, near us.

سزه یقین size *yaqin*, near you.

انلاره یقین anlara *yaqin*, near them, etc.

## § 26. طوغرو، طوغري، طغرو، ضغرى doghru, straight.

دھریسی بو در که dughrusu bu dir ki, the fact is (lit) the truth of it is, that.

سویله doghrusunu *suvile*, speak the truth.

طوغریدن doghrudan | directly, without interme-

طوغري به doghruya, | diary.

اکا طوغري ana *doghru*, straight to him, her, it.

مھرہ طوغري misira *doghru*, straight to Egypt.

دوز طغرو dogz, dos *doghru*, straight on, point blank.

طوغريسی doghrusu, sincerity, rectitude, honesty, uprightness, integrity.

کندی qurshun ana *doghru gitdi*, the bullet went straight to him.

کلدى bana *doghru geldi*, he, she, it came straight to me.

کلدىيلر evime *doghru geldiler*, they came straight to my house.

ضابطه طوغري zabita *doghru gitdiler*, they went straight to the officer.

## § 27. The following are some of the adverbial postpo-

sitions which place the nouns that precede them in the ablative.

صڪڙهه songra, sora, after.

بندن صڪڙهه benden sora, after me.

سندن صڪڙهه sandan » » (thee) you.

اندك صڪڙهه andan » » him, her, it.

بزدن صڪڙهه bizden » » us.

سردن صڪڙهه sizden » » you.

انلردن صڪڙهه anlardan » » them.

### § 28. ماعدا ma'ada, other.

اندن ماعدا andan ma'ada, further more.

بوندن ماعدا bundan ma'ada,

بدين ماعدا benden ma'ada, besides me.

سندن ماعدا sandan ma'ada, besides him, her, it.

بو آدمدن ماعدا bu adamdan ma'ada, other than, or besides,  
or except this man.

صالحدين ماعدا salihdan ma'ada itlaq eyledi,  
he set them free except Salih.

ماعداسى ديار عدمه كتديلىر ma'adası diyar-i 'ademe gittiler,  
they are gone to the land of non-existence  
(death) except himself.

### § 29. اوزف، اوڙف uzaq, distant, far off, the distance.

استانبول لوندردن انکى بىك ميل اوڙاف istambul Londradan  
iki bin mil uzaq, Constantinople (is) 2000 miles  
distant from London.

اردوون بش ميل اوڙاف (dir),  
(it is) five miles distant from the camp.

بندن اوڙاف benden uzaq, distant, far off, from me.

سندن اوڙاق sundan uzaq, » » » thee.

اندن اوزاق *ondan uzaq*, distant, far off, from him, her, it.  
 بوران اوزاق *buradan uzaq*, " " " " here.

§ 30. اول *evvel*, before.

بندن اول	<i>benden evvel</i> , before me.
سندن اول	<i>sandan evvel</i> , before him, her, it.
اندن اول	<i>ondan evvel</i> , before (thee) you.
بزدن اول	<i>bizden evvel</i> , before us.
سزدن اول	<i>sizden evvel</i> , before you.
انلردن اول	<i>anlardan evvel</i> , before them.
بر کون اول	<i>bir gyun evvel</i> , one day (earlier) before.
بر ساعت اول	<i>bir saat evvel</i> , a little time before i. e.
بر آن اول	<i>bir an evvel</i> , as early as possible, with the greatest despatch.
بر اندن اول	<i>bir aydan evvel</i> , a month before.
کتمزدن اول	<i>gitmezden evvel</i> , previous to, before going.
گلمزدن اول	<i>gelmezden evvel</i> , previous to, before coming.
اولدن آخره	<i>evvelden akhire</i> , from the first to the last, from beginning to end.
بدرمدن اول	<i>pederimden evvel</i> , before my father.
انامدن اول	<i>anamdan evvel</i> , before my mother.
والدہمدن اول	<i>validemden evvel</i> ,
فرنداشمدن اول	<i>qarindashimdan evvel</i> , before my brother.
بیاردمدن اول	<i>biraderimden evvel</i> ,
فیز فرنداشمدن اول	<i>qiz qarindashimdan evvel</i> , before my sister.
همشیرمدن اول	<i>hemshiremden evvel</i> ,
دوستمدن اول	<i>dostumdan evvel</i> , before my friend.
درسمدن اول	<i>dersimden evvel</i> , " " lesson.

§ 31. اوتوری, اوترو, اوترو, اوتروی *uturu*, concerning,  
about, regarding.

بلمدن اوتوری *bilmenden uturu*, in respect of knowing.

نوردىن اوتورى *nurdan uturu*, about, regarding, relatively to the light.

بولدىن اوتورى *yoldan uturu*, about, relatively to, concerning the road.

مالدىن اوتورى *maldan uturu*, about, relatively to, the property.

§ 32. بكا بانه *yana*, طولايى *dolayi*, relative to.

شوندىن طولايى *shundan dolayi*, about, relative to this.

مكتوبدىن طولايى *mektubden dolayi*, about, relative to the letter.  
پاراپدىن يكابيانه *parandan yana*, in respect of, about, on account of, relative to the money.

كلمكدىن طولايى *gelmekden dolayi*, about, etc. coming.

§ 33. برو برى *beri, beru*, since, ago.

برو اوتە *beri, beru ute*, here and there, up and down, all about.

برى بىرنه برو اوتە *biri birina beru ute*, } to insult each other  
قاوشىدرىماق *qaqishdirmaq*, } reciprocally.

بروسىندە *berisinde*,

برو طرفدا *beru tarafda*, } of, from, on this side.

برودى *beride*,

برولىدە *berilerde*,

بىشىنەدىن برو *beshseneden beri*, five years ago, or since.

بىر ايدىن برو *bir aydan beri*, a month ago, since.

دۇرت كوندىن برو *deurt gyunden beri*, four days ago, since.

يىدى هفتەدىن برو *yedi haftadan beri*, seven weeks ago, since.

§ 34. اۋەتە *ute*, far off.

This postposition is used with the nominative as well as the ablative.

بورادىن اوتنە *buradan ute*, far from here.

شهردىن اوتنە *shehirden ute*, far from the town, city.

اومندن اونه evimden ute, far from my house.  
 اردومن اونه ordudan ute, far from the camp.  
 جادرمدن اونه chadirimdan ute, far from my tent.  
 اونه يقه ute yaga, opposite, the opposite side.  
 اونه ياننده ute yaninda, facing, opposite, vis-à-vis.  
 اونه بري ute beri, here and there.  
 اونه کون ute gyun, the day before yesterday.  
 اونه کيجه پرندوش ute geje, perendush, the night before.  
 اونه سی utesi chiqmaz soqaq, blind alley, street  
 without egress.

§ 35. The following are declinable and the possessive affixes after them.

ارد ard, after, the space behind anything.  
 اردم صره ardim-sira, after me.  
 اردى صره ardin-sira, after thee.  
 اردى صره ardi-sira, after him, her, it.  
 اردى ميه کلدىلر ardimiza geldiler, they came after us.  
 اردى کره کتدىلر ardiniza guttiler, they went after you.  
 اردى ميه دوشتيلر ardlarina dushtiler, they run after them.  
 اردى مه کل ardimma gel, come after me.  
 اردى نه کييت ardina git, go after him, her, it.  
 اردى نه دوش ardlarina dash, run after them.  
 اردى ماجه کل ardimja gel, follow me, come after me.  
 دشمن طابورک اردى من کلدى dushman taburun ardindan geldi,  
 the enemy came from behind the battalion.

### § 36. الت alt.

الت اوست alt-ust, upside-down.  
 الت تياني alt-yani, } the next place lower down,  
 الت طرفى alt-tarafi, } the remainder, the sequel.

انگلترهندہ *ingilteranin*, سنجاغی *sanjaghi* التندہ *altinda*, } under the English flag.  
 اغاج التندہ *aghaj altinda*, under the tree.  
 قبة التی *qubbe alti*, this space under the dome.  
 بر التندہ *yer altinda*, under ground.  
 ال التندہ *el altinda*, ال التندین *el altindan*, } under hand.

§ 37. اڑا *ara*, the midst, among, amongst, an interval.

ارادہ *arada*, اڑا یردہ *ara yerda*, in the midst.  
 ارادہ صردہ *arada-sirada*, sometimes, at intervals.  
 ارامذدہ در *aramizda dir*, it (he) is amongst us, in the midst of us.  
 اراکنڈہ *aranizada*, in the midst of, or amongst you.  
 دوستلرمتزک ارسندا *dostlarimizin arasinda iz*, we are amongst, or in the midst of our friends.

§ 38. ایچرو، ابچری *icheri*, inside, the inside.

ایچردن *icherden*, from inside.  
 ابچردا *icherde*, inside.  
 ایچردا کی *icherdeki*, the one which is inside.  
 ابچربسی *icherisi*, the inside, its inside.  
 بیورکن ایچری *buyurunuz icheri*, come in, step inside.  
 سرای ایچندا *saray ichinde*, inside the Palace.  
 دوشمنلارک ایچندا *dushmenleri ichinde iz*, we are in the midst of, or among enemies.  
 ایچردن چفتدى *icherden chiftid*, he, she, it, came out from inside.  
 ایچردا ایدى *icherde idi*, he, she, it, was within, inside.  
 ایچردا کی *icherdeki*, that which (is) in, inside.

§ 39. اللرو ileru, ileri, further on, in advance, forward.

ileru *kit*, go forward, further on, in advance.  
ileri *gechir*, cause, make to pass forward, cause  
(him, her, it) to be placed forward.

ileri *qodum*, I prepared (this).

ileri *sur*, drive on, forward.

دشّاری dishari, دیشلرو dishlro, طشّردو tashrada, طشّره dishra, طشاری dashrasi, طشّری dishari, the space outside.

bir shehrin dashrasi, disharisi, the space outside a town.

استانبولدن istamboldan dishari, outside Constantinople.  
طشّرده در tashrada, disharda dir, it is outside.

طشّریه چف dishariya chiq, go out.

طشّریدن dishardan, tashradan chaghirdilar, they called him, her, from outside.

مترسدن meterisden tashra, dishari at, throw him, her, it outside the trench.

جباخانه jibkhane dishardan meterisa getiriniz, bring the ammunition from outside into the trench.

خلف khalq bir birina baqmayub qapudan dishari, tashra oldilar, the people, men, without looking at one another, went outside the gate.

اومنک evimin disharaisinde, outside of my house.

§ 41. طرف taraf, side, part, direction, district.

طرفکنہ tarafiniza, to your side, to, towards you.  
طرفمیں tarafimizi, our side, i. e. us, me.

طرفندن *tarafindan*, from his, her side, part, from him, her.

بوطرفدە *bu tarafda*, in this side, here.

بوطرفە *bu tarafa*, to » » »

بوطرفدن *bu tarafdan*, } from this side to that side.  
اول طرفدە *ol tarafda*, }

اویر طرفدە *o-bir tarafda*, from the other side, from over there.

بو طرفارىن *bu taraflardan*, from here.

بى طرفلىق *bi taraffiq*,

*tarafsizliq*, neutrality, impartiality.

بى طرفى *bi tarasi*,

طرفسىزلىق *tarafsizliq*, } the rule, system of neutrality.  
اصولى *usulu*,

بى طرف فالماق *bi taraf qalmaq*, to remain neutral.

ھر طرفدە *her tarafda*, every where.

بى طرف *bir taraf*, on one side, separately.

منغىي طرفە *hanghi tarafa*, to which side?

انكى طرف *iki taraf*, both sides, both parties.

كرىم الطرفين *kerim ut-tarafeyn*, of noble descent on the father and mother's side.

طرفيندىن *tarafeynden*,

طرفينلۇ *tarafeynli*, } mutually.

#### § 42. اوک *un*, the front, the fore part.

اوكتىدە *ununde*, before him, her, in his, her presence.

اوک اباڭ *un ayaq*, the front foot, the principal prop, support.

انك اوک اوک ايڭى دىر *onin un ayaghi dir*, he, she, is his, her principal support.

اوک بىزى *un bezi*, apron.

او اوكتى *ev unu*, front of the house.

بلش اوکى *bash unu*, front.

اوك قاپو *un qapu*, front door,

قاپو اوکنده *qapu ununde*, before the door.

اوکه کچmek *una gechmek*, to go before, in front.

اوکه دوشmek *una dushmek*, » » » to show the way,  
to lead the way.

اوکنден سکرجي *ununden sekerji*, forerunner.

### § 43. اوسٽ ust, the upper part.

او اوستى *ev usti*, the top of the house.

ایاغ اوستى *ayagh usti*, the instep.

مكتوب اوستى *mektub usti*, the address of, on a letter.

اوست يانى *ust yani*, the upper part, the place next above.

اوستم باشم *ustum bashim*, my head, for my head-gear,  
and what is on me my clothes.

اوستمه *ustuma*, to the upper part of me, to what  
is on me, i. e. on to me, on to my clothes.

اوستكىدە *ustunde*, at the upper part of theo, upon  
thee, upon thy clothes.

اوستندن *ustunden*, from the upper part of him, her,  
it, from it, off from it, off of it etc.

اوسته جقىق *uste chiqmag*, to get the upper hand, up-  
permost.

اوست دوداغى *ust dudaghi*, the upper lip.

اوست ديشلىرى *ust dishleri*, the upper, front, teeth.

اوست كلمه *ust gelme*,

اوست اولماقلق *ust olmaqliq*, } pre-eminence

اوستنده کى *ustundeki*, upper, what is above.

اوستنه *ustune*, upon him, her, it.

باش اوستنه *bash ustune*, yes, I obey willingly.

باشم اوستنه *bashim ustune*, upon my head, yes, certainly.

(I will do so and so) willingly.

شاعه خبر خبر اوستنه كلوردى *shaha khaberkhaber ustune gelirdi*, news upon news come to the king.

§ 44. بوفرى، بوقارى، بوقاره *yugari*, the upper, higher part, or top of any thing, up, upwards.

بوفارىدە	<i>yugarida</i> ,	up, upstairs, at the top, or
بوقاردا	<i>yugarda</i> ,	upper part, above, upon, upper-
بوقارو	"	most.
بوقاره	"	

بوقاره كى *yugardaki*, what is above, up, upstairs, at the top.

بوفارىدىن *yugaridan*, from above, from the top.  
اشاغى بوقارىدىن *yugaridan ashaghi*, from top to bottom, from beginning to end, from the head to the foot.

بوفارىجا *yugarija*, a little higher up.

بوقارىلى *yugarili*, height, summit, top, upper part.

#### § 45. يان *yan*, the side.

يامى *yanim*, my side.

يامىغا *yanima*, to my side.

يامىدا *yanimda*, at my, by my side.

يامىدىن *yanimdan*, from my side.

يانك *yanin*, thy side.

سنى *yani*, his, her, its, side.

يامىز *yanimiz*, our side.

يادكىز *yaniniz*, your side.

يانلىرى *yanlari*, their side, or sides.

يان يان *yan yana*, side by side.

يانىدا قالماق *yaninda qalmaq*, to remain by, or near, or with one, to remain in one's possession.

يان باقمق *yan baqmag*, { to look askew.  
يان باقىش ايله *yan baqish ila*,

يان چيزمك *yan chizmek*, to go away softly, quietly.  
 درتيانه باقمق *dort-yana baqmaq*, to look on every side,  
 all round, to be wide awake.

بر يان كسياجى كيسه *yan kesiji, kese-ber*, a pick-pocket.  
 يانلر *yanlar*, wings of an army.

§ 46. يير *yer*, place, space, room, the ground, the floor, employment.

طولويير *doluyer*, a full place.

بوش يير *bosh-yer*, an empty place.

مباريک يير *mubarekyer*, a holy place.

يرينه ييرينا, to its proper place, instead, in  
 place of, in lieu of.

يرينه قومق *yerina gomaq*, to put (any thing) in its proper place.

ادم ييرينه قومق *adam yerina gomaq*, to treat and esteem (any man) as a person of consideration.

يرينه كلمك *yerina gelmek*, to come, or get into its proper place, to be fulfilled, accomplished.

يريني بولمق *yerini bulmaq*, (any thing) to find its proper place, its level, to find a post of employment.

يرinde *yerinde*, in its proper place, fitting, right.

يرايتمك *yer etmek*, to make a place, or room.

يرلو *yerli*, a native of a place, grown, or born on the spot, pertaining to the proper place.

يرلولر *yerliler*, the aborigines.

نه يرلو *ne yerli*, of what country?

بو يرلو *bu yerli*, this (is) of, from this country.

يرلو ايتmek *yerli etmek*, to naturalize.

يرلو ييرى *yerli yeri*, the proper place of anything.

ئىنده *yerli yerinde*, بىرلىك يېرىندە each, or every thing, or person  
ئىنجه *yerli yerinje*, بىرلىك يېرىنجە to, or in his, her, or its own place.

بۇداش *yerli yoldash*, a compatriot.

بۇزى *yer yuzu*, the face of the earth.

دىكىش *dikish yeri*, a seam.

بۇاڭىز *yer ila beraber*, بۇ اىلە يېڭىسان level with the earth.

بۇ الماسى *yer elmasi*, (lit. earth apple) the Jerusalem artichoke, the potato.

بۇنىڭىز *yerli yerina*, (any thing) to its proper place.

بۇسىز ادم *yersiz adam*, a man without a place.

بۇش ادم *bosh adam*, a man out of place.

## CHAPTER XXXVI.

### CONJUNCTIONS.

As the Turks have no punctuation either in their writing or books, they make use of various conjunctions to show the end of one sentence and the beginning of the next. Many of these are interposed with, and sometimes added to the gerunds, which perform a similar function. All conjunctions head the phrase they belong to, except the conversational دە *de*, دا *da*, and the literary دەخى *dakhi*, which are placed after the word in the sentence to which special attention is directed. These conjunctions are divided into different classes.

## Copulative conjunctions.

و *o*, و *ve*, و *de*, *da* and, is called *vwa* عاطفة *ātifa*.

When the Arabic conjunction و *waw*, و *ve* is placed between synonymous words, or between two words signifying different or contrary things, but which nature or the mind is accustomed to couple together, this conjunction becomes a vowel, and takes the sound of *u* or *ü* according as the first of the two words is soft or hard.

سُودى و اُپىدى *sevdi ve updti*, he loved and he kissed.

دولت و اقبال *devlet-u-iqbûl*, fortune and prosperity.

صباح و افشام *sabah ve aqsham*, morning and evening.

بو یون و تارین *bu gyun ve yarin*, to day and tomorrow.

لیل و نهار *leyl-u-nihâr*, day and night.

بای و کدا *bay-u-gedâ*, rich and poor.

صلح و صلاح *sulh-u-saluh*, peace and concord. But when this is used of asseveration then it is rendered by «By» and is pronounced as in Arabic.

والله *vwallah*, By God.

§ 1. The Persian particle !, *vwa* sometimes, before a few words, denotes a backward motion, or sometimes a recurrence, and may therefore mean back, or again.

وابسته *vwā-bestē*, tied back.

واپسین *vwā-pesīn*, the last, the hindermost.

وابس آمدن *vwāpes-ameden*, to come back, to return.

وابس استادن *vwāpes istaden*, to be kept back.

وابس افکندن *vwāpes-effkenden*, } to put off (any thing)  
وابس انداختن *vwāpes-endakhten*, } till tomorrow.

وابس داشتن *vwāpes dāshthen*, to keep (any thing) back.

وابس ماندن *vwāpes mānden*, to stay, to keep back.

§ 2. The conversational conjunction **و de, da, too** is always placed after the word of a phrase to which special attention is directed.

**بۇدا كلوز سىزدە** *bizde geliriz sizde*, we, too, will come, as also you.

**برىدا سىزدە اونلاردا هېمىز كلوز** *bizde sizde onlarda hepimiz geliriz*, we, you, and they too, will all of us, come.

When the **و de, da, follows a verb in the conditional mood**, it is rendered in English by «even».

**سوپلىسەدە** *suweylesede*, «even» should he, she, speak.  
**كېتىمەش اسىدە** *gitmish ise-de*, «even» though he, she, be gone.

**سوپلىسەدى** *suwycleseydi-de*, «even» had he, she, spoken.

When this **و de, da, follows any other word than the conditional**, it answers to the English «both» followed by the conjunction «and» or «also».

**كۈزىمەدە اغلىرمەدە** *qyulerimde aghlarimda*, I will «both» langh, «and» weep.

**كۈزىمەدە سورىمەدە** *gelirim-de severim-de*, I will «both» come, «and» love.

§ 3. The literary conjunction **دختى dakhi,» and, also, even, is like the **و de, da, always placed after the word of a phrase to which special attention is directed.****

**بىر دختى اولمامق اوزىزە** *bir «dakhi» olmamaq uzere*, on the understanding that this shall not happen again.  
**بن كىلدىم او دختى كىلدى** *ben geldim dakhi geldi*, I came, and he «also» came.

**دختى قالغىدى** *dakhi qalqmadi*, he, she is not up yet.

لۇندرەدن دخى پاره كىلىدى *londradan dakhi para geldi*, money came from London «also».

لۇندرەدن عسکر دخى كىلىدى *londradan asker dakhi geldi*, soldiers, «too,» came from London.

دەخى دەخى (دەھا) اوته *dakhi (daha) ute*, «also» beyond, farther off. دەخى دەخى (دەھا) ئىيىو *dakhi (daha) iyi*, better «also,» best.

دەخىجاچە وار *dakhije var*, there is a little «also,» there is «also» some thing.

#### § 4. ئە ha, when it means «whether» and

اڭىر *eger*, *eyer*, when they mean «although» put  
كىرچە *gerchi*, *gerche*, the verbs in the conditional mood.  
اڭىرچە *egerchi*, *egerche*,

ها بازىسى *ha yazsa*, { whether he, she write, or not.  
ها بازمىسى *ha yazmasa*,

اڭىر سۈسىز *eger*, *eyer sevse*, { whether he, she, love, or not.  
كىرسۈمىسىز *eger*, *eyer sevmese*,

This conjunction is more used in writing than in conversation.

• § 5. When the disjunctive conjunction *ister* is put before two phrases, it puts the verb in the imperative.

استىر كىلسىون *ister gelzin*, { whether he, she, come or not.  
استىر كىلماسىن *ister gelmesin*,

#### § 6. ئە hem, both, also.

ھم بىبىك *hem buyuk*, { it is «both» large, and «also» hand-  
ھم كۈزىل در *hem gyuzel dir*, } some.

ھم ابى *hem abi*, { «both» of land (and) «also» of water,  
ھم ترابى *hem turabi*, } amphibious.

هـم كـيـتـلـم hem gitdim, { I «both» went and saw.  
هـم كـورـدـم hem gyurdum, }

هـمـفـرـاـش hem-firāsh, a bed fellow.

هـمـشـهـرـى hem-shehri, a fellow countryman.

هـمـرـاه hemrah, a fellow traveller.

هـمـجـوـار hem-jiwar, { a neighbour.  
هـمـجـوـارـى hem-jiwari, }

هـمـأـهـنـكـلـك hem-ahenglik, { accord, harmony.  
هـمـأـهـنـكـى hem-ahengi, }

هـمـبـاـه hemaye, a colleague, of the same rank.

هـمـدـم hemdem, intimate friend, inseparable companion.

هـمـاوـرـد hem-awerd, a rival, competitor.

هـمـخـنـه hem-khāne, of the same abode, home.

هـمـدـل hem-dil, unanimous.

هـمـدـمـلـك hemdemlik, { intimate friendship.  
هـمـدـمـى hemdemi, }

§ 7. حـنـى hatta, so much so that, to such a degree  
that, and, in proof of it, I may as well men-  
tion that....

عـالـمـ دـلـلـوـرـ حـتـىـ سـنـ بـلـلـوـسـكـ alem bilir «hatta» san bilirsin,  
the world knows it, so much so that even you  
know it....

§ 8. نـهـ ne, neither, nor.

نـدـ بـوـ نـهـ شـوـ ne bu ne shu, neither this nor that.

نـهـ زـابـطـ نـهـ نـفـرـ ne zabit ne nefer, neither officer nor  
soldier.

نـهـ اـنـاسـىـ نـهـ بـاـبـاسـىـ ne anasi ne babasi, neither his, her, father  
nor his, her, mother.

نـهـ يـرـ نـهـ اـيـچـرـ ne yer ne icher, he, she, neither eats  
nor drinks.

نە قانىدىن نە تىن ارادتىندىن نە انسان ارادتىندىن انجىق اللەدىن.  
 طۇغىمشلىر دىر ne qandan ne ten irädetinden  
 ne insän irädetinden anjaq allahdan dogh-  
 mushlar dir, they were born neither of  
 blood, nor of the will of the flesh, nor  
 of the will of man, but of God.

§ 9. با ya, or ياخود yakhod.

يا بو يا او ol ya bu ya o, either this or that.

§ 10. كىرك gerek, whether.

This conjunction places the verb that follows in the conditional mood.

كىرك سۈۋىلەسە gerek suweylese, } whether he, she, speak  
 كىرك سۈۋىلەلەسە gerek suweylemese, } or not.

كىرك سۈرەسە gerek sever-ise, } whether he, she, love or not.  
 كىرك سۈمۈزىسىھە gerek sevmez-ise,

كىرك يازارىسىھە gerek yazar-sa, } whether he, she, write or not.  
 كىرك يازماسىھە gerek yazmaz-sa,

كىركى كېنى geregi gibi, well, properly, thoroughly, perfectly, as it should be.

كىرك اولىقى gerek olmaq, to be necessary, requisite.

كىيتسىھە كىرك gitse gerek, it is necessary that he, she, should go.

كىرك ابىسە كىرك ise, if it should be necessary.

كىرك نە كىرك ne gerek, what does it matter.

كىرك نەمە كىرك neme gerek, what matters it to me?

§ 11. THE DISJUNCTIVE CONJUNCTIONS ARE.

اما emma, ولكن ve lakin, لكن lakin, الا illa, فقط fagat,	}
but.	

شىدى كىيت اما صكەرە كىرو دون، *shindi, shindi git emma sora geri dun*, go now, but return afterwards.

لەن *lakin*.

انى فېول ابىتمىبلەر لەن انى فېول ايدىنلەر *ani qabul itmediler lakin ani qabul idenlere*, they did not receive him, but to those who received him.

الا *illa*.

لا الله الا الله *la ilâha illâ-l-lâh*, there is no God but God.  
فقط *fagat*.

ھېپ كىتىمىشلەر فقط بىن فەلىم *hep gitmisler fagat ben qaldim*, all went, I only remained.

## CHAPTER XXXVII.

### INTERJECTIONS.

Sometimes interjections are used alone, some precede verbs, and some are accompanied by nouns to which they refer. The noun is then placed in the dative, but with the interjection يازىق *yaziq*, alas! what a pity! what a shame! it may be either in the nominative or dative. The following are some of the interjections used in Turkish.

ئۇ، O! eh!

سلطانم ئۇ *sultânim*, | O! eh! dear Sir! Sir!  
افنەدم ئۇ *efendim*, |

دۆستم ئۇ *dostum*, O! eh! my friend.

ھەدی ئۇ *haydi*, ah! hey! I say!

ھايىدە ئۇ *haydi*, go now then! go on! now for it!

هایدی کیت *hay di git*, go along with you! be off!  
هایدە کیدەلم *hay di gidelim*, come along! let us go.

افرین *aferim*, well done! bravo!

افرین بزه *aferim bize*, well done we!  
افرین سزه *aferim siza*, well done you!  
افرین انلە *aferim anlara*, well done they!  
افرین اوغلۇم *aferim oglum*, well done my boy! etc.  
ماشالله *mashüllüh*, well! wonderful! what things God  
wills!

نە كۈزىل *ne gyuzel*, } Oh! O! how nice! how pretty!  
اھ اھ *ah ah*, } how pleasant!

ھاي - ھاي *hāy hāy*, yes, to be sure, by all means! of  
course! certainly!

كل باقلەم *gel baqalim*, O! eh! hólloa!  
اي *ey*,

بکا باق *bana baq*,  
باقسان آ *baqsan ā*,  
ھو ييا *ya hu*,  
يا *ya*,

Holloa!

صوص *sus*!

صوص اول *sus ol*, } hold your tongue!  
يازىق *yaziq*, يازىقدىر *yaziqdir*, it is a pity.

بکا *yaziq bana*, poor me!

سکا *yaziq sana*, alas for thee!

اكا *yaziq ana*, alas for him, her!

بزه *yaziq biza*, alas for us!

سزه *yaziq size*, alas for you!

انلە *yaziq anlara*, alas for them!

نە يازىق *ne yaziq*, what a pity!

يازىقلار اولسۇن *yaziqlar olsun*, it is a pity!

مدد *meded*, help!

اھ *āh*, ah! O!

الله الله *allāh allāh*! O God! O God! wonderful!

واي *wāy*, *wāy*, oh! alas! holloa!

واي باشمه *wāy bashima*, oh! the misfortune that has  
befallen me!

بره افرین *bre aferim*, bravo!

بره اوغلان *bre oghlan*, ho! say boy, lad!

صافن *saqin*, { take care! now, mind what  
کوزکى اح *gyuzunu ach*, } you are about!

به *beh*, oh!

فله *hele*, now! look there! well! did you ever!

دى بقالم *de-baqalim*, { now then! well! go on.  
دى امدى *de-imdi*, *deindī*,

عاجائب *ajā'ib*, dear me! how very singular!

وخ *okh*, Oh! I am glad of it! I am delighted!

وأخ *wūkh*, alas! O dear!

## CHAPTER XXXVIII.

### SYNTAX.

The Turkish construction is often quite the reverse of the English.

اولدرمه دو تنبیه ایتدی *culdurme deyu tembih etdī*, he gave orders not to kill him.

(lit. do not kill, saying, order he made).

احوانی تمام بیان اوننجه *ahwali tamām beyān olunja*, as soon as his, its affairs were (are) completely explained. (lit. the affairs of him, his, it completely explained as soon as being).

غۇڭ ماه مەھرەمە عزىمت و ماھ مۇھارىمە كۆنندە  
ابندا سەرحد عاچىبىدە دخىل اولنى  
*māh muharremde ‘azimet ve māh mezkurin*  
*onunju charshambe gyununda iptidā ser-haddi*  
*‘ajemiye dukhul olundu.* The departure took  
place on the first of the month of Muhamarram,  
and the first entry into the Persian territory  
was on Wednesday the 10<sup>th</sup> day of the same  
month.

§ 1. When two substantives come together determining  
the relation or quality of each other, the first is put in  
the genitive case, the second remains in the nominative  
and takes the possessive suffix ئى or سى of the third  
person singular. Real possession is thus indicated, the name of  
the possessor being the first, and the combination is definite.

پاشانك اوغلى *pāshanin oghlu*, the son of the Pasha.

دۇستىمك آتى *dostumun ati*, the horse of my friend.  
ضابطىك سترىسى *zabitin setrisi*, the military coat of the  
officer.

فۇنداشىمك پاراسى *qardashimin parasi*, the money of my  
brother.

انگلەرنك دونىماسى *ingilteranin donanmasi*, England's Navy.  
اذاڭىنىڭ ماحبىتى *anamin muhabbeti*, my mother's love.

اردۇنك پاشاسى *ordunun pāshası*, the Pasha (General) of  
the Army.

اومىك قىپوسى *evimin qapusu*, the door of my house.

مكتېبك چوجىلىرى *mektebin chojuqlari*, the children of the  
school.

(lit. of the school its children).

اصل زادەنک ترجمانى *asl zādenin terjumāni*, } The interpreter  
اصل زادەنک ترجمانى *» » » »* } of the noble.

§ 2. The construction of substantive with substantive not only indicates possession, but with possessive suffix added to it, it indicates a genus and species, the genus standing last and the combination remaining indefinite, or in the nominative.

پاشا اوغلى *pasha oghlu*, a Pasha's son.

دost اوى *dost evi*, a friend's house.

بیان فاری *yaban qazi*, a wild goose.

§ 3. If the first substantive is a proper name the second is the species, the first the name of the species, and the combination is definite.

اف دكز *aq deniz*, the Mediterranean sea.

قره دكز *qara deniz*, the Black sea.

طونا صوبى *tuna suyu*, the river Danube.

بعش شهرى *bech shahiri*, the town of Vienna, etc.

§ 4. When the first noun indicates the time, place, or employment, it remains in the nominative, and the second takes the possessive suffix ى or سى of the third person singular.

انش تعليمى *atesh ta'limi*, rifle, carbine exercise.

انگلیز مملکتى *ingliz memleketi*, the country of the English, England.

انگلیز دوننماسى *ingliz donanmäsi*, the English fleet.

مسکو عسکرى *moskov 'askeri*, the Russian army.

ہند سواری عسکرى *hind suwari 'askeri*, the Indian cavalry.

قبرص واليسي *qipris walisi*, the Governor of Cyprus.

شام واليسي *sham walisi*, the Governor of Damascus.

ارزروم واليسي *Erzerum walisi*, the Governor of Erzerum.

مالطا اردوسي *malta urdusu*, the army of Malta.

عثمانلو مملکتى *osmanli memleketi*, the country of the Ottomans, Turkey.

طباجى عسکرى *topju 'askeri*, the artillery.

فرانسز طبلىرى *fransiz toplari*, the French artillery.

صباح نمازى *sabuh namazı*, morning prayer.

اخشام زیارتى *aqsham ziyāreti*, evening visit.

کیاجە یمکى *geyje yemegi*, *yemeyi*, the Lord's supper.

بغچە چىچكى *baghche chichreyi*, garden flower.

§ 5. When two nouns are in apposition no change takes place in either of them, i. e. they remain in the nominative.

بوزباشى افندى *yuzbashi efendi*, Mr. Captain.

ملازم افندى *mulazim efendi*, Mr. Lieutenant.

قائمقام بك *qā'im-maqam Bey*, Sir Lieutenant Colonel, a deputy Governor.

ميرالاي بك *mir-alay Bey*, Sir Colonel.

ميرميران پاشا *miri-miran pasha*, Lieutenant General Pasha.

§ 6. When two nouns are placed in juxtaposition, the first indicating the material is in the nominative and is placed like an adjective.

النون ساعت *altun sā'at*, gold watch.

النون كوستك *altun kyustek*, gold chain.

الماس يوزك *elmas yuzuk*, diamond ring.

دمير قپۇ *demir qapu*, iron door.

تيمور قپۇ *timur qapu*, iron door.

چلک قلچى *chelik qılıj*, steel sword.

كومش طباق *gyumush tabaq*, silver plate.

§ 7. The noun which indicates the material can also be put in the ablative.

التوندن ساعت *altundan saat*, a gold watch.

التوندن كوستك *altundan kyustek*, a gold watch chain.

الماسدن يوزك *elmasdan yuzuk*, a diamond ring.

ديميردن قبو *demirden qapi*, an iron gate, a gate of  
نيموردن فپو *timurdan qapu*, iron.

حلكден قلچ *chelikden qilij*, a steel sword.

كومشدن طباق *gyumushden tabaq*, a silver plate.

§ 8. If the first noun indicates a quantity, and the second a material, then they are placed in the same construction.

بس كونلук سفر *besh gyunluk sefer*, a five days journey.

اون فنطار تمور *on qantar kyumur*, ten quintals of charcoal.

سکر غروشلاق ات *sekiz ghurushluq et*, eight piastres worth  
of meat.

درت غروشلاق اتمك *deurt ghurushluq ekmek*, four piastres  
worth of bread.

اوح قيه پرنج *uch qiyye pirinj*, three okes of rice.

The numeral adjectives always precede their substantive which remains in the singular. Very often another substantive is introduced between the adjective and the substantive, with the sense of individual, or individuals.

اللى باش فيبون *elli bash goyun*, fifty head of sheep.  
بكرمى كيله بوجدای *yigirmi kile boghday*, twenty bushels  
of wheat.

أوتوز پاره تكنه *otuz pare tekne*, thirty vessels.

بس قبصه قلچ *besh qabza qilij*, five swords.

اوح دانه الماس *uch tana elmas*, three diamonds.

اون قطعه سفينة *on qit'a sefine*, ten ships.

بس پاره طوب *besh pare top*, five cannons.

يوز نفر ادم *yuz nefer adam*, ten men.

§ 9. When the verb follows the numeral adjectives, it is placed in the singular.

يۇز نەفر كىلدى *yuz nefer geldi*, a hundred soldiers came.

اللى نەفر ياراھىلدى *elli nefer yaraladi*, fifty soldiers wounded.

أون دەۋە صاتۇن الدى on deve satin aldi, he, she, bought ten camels.

يۇز اتلى كىيتىدى *yuz atli gitdi*, a hundred horsemen went, (are) gone.

§ 10. If the noun is the subject it remains in the nominative, and the noun that receives an action in a sentence is placed in the accusative case.

عۆمەتلۇ شوكتۇلۇ پادشاھ حضرتلىرى پىرسى تىشريف بىيوردىلر azametli shevketli pâdîshâh hazretleri parisi teshrif buyurdular. His Majesty the very magnificent and very powerful Sultan has honored Paris by his presence, (lit. the very magnificent and very powerful the Sultan their Majesty (in the nominative) Paris (in the accusative), honor they have made.

شەھزادە حضرتلىرى لۇندراھى تىشريف بىيوردىلر shehzade hazretleri londrayi teshrif buyurdular. H.H. the Prince has honored London with his presence (lit. the Prince, their highness, in the nominative, London, in the accusative, they have made honor).

§ 11. When Turkish or Persian cardinal numbers are used, they always precede their noun which generally

remains in the nominative, but if the cardinal numbers are Arabic, they follow and agree with it in gender.

بشن ادم *besh adam*, five men.

درت حفت *deurt chift*, four pairs.

عفت اقلیم *heft iglim*, } the seven climates.  
بدی اولیم *yedi iglim*, }

دوای حمسه ظاهره *quwayi khamse, zāhire*, the five external senses.

دو رنک *du renk*, of two colours.

دو برابر *du beraber*, double.

دو جهان *du jehān*, the two worlds, the present and future life.

دو دو *du du*, by two, two each, two facing each other.  
اقسام اربعه *aqsami erba'a*, the four divisions.

§ 12. The Turkish and Persian cardinal numbers always precede the adjective, and the adjective the substantive.

اون بیاضن فویون *on beyaz qoqun*, ten white sheep.

بشن بیاضن ات *besh beyaz at*, five white horses.

سکز سیاه طاووق *sekiz siyah tawuq*, eight black fowls.

عفت اق اسپ *heft aq esp*, seven white horses.  
یکرمی کوزل فاری *yegirmi gyuzel qari*, twenty handsome women.

§ 13. When the Turkish cardinal number is placed after the substantive, the latter is placed in the genitive either singular or plural.

ضابطک برى *zābitin biri*, an officer, one of officers.

ضابطلرک برى *zābitlarin biri*, one of the officers.

اتنیک ائکیسی *atnin ikisi*, two of his horses.

اتلرک ایکیسی *atlarin ikisi*, two of the horses.

چاوششک برى *chawushun biri*, a serjeant, one of serjeants.

چاوشلرک برى *chawushlarin biri*, one of the serjeants.

کمینك ایکیسی *geminin ikisi*, two ships.

کمیلک ایکیسی *gemilerin ikisi*, two of the ships, etc.

§ 14. The substantives that precede the Turkish ordinal numbers are always placed in the nominative.

دردناجى بلوك *deurdunju buluk*, the 4<sup>th</sup> division.

بشناجى الای *beshinji alay*, the 5<sup>th</sup> regiment.

اونچى طابور *uchunju tabur*, the 3<sup>rd</sup> battalion.

اون بىزنجى نفر *on birinji nefer*, the 11<sup>th</sup> soldier, etc.

§ 15. In Arabic the ordinal numbers follow the substantive.

أقاليم أربعة *aqālim-i arba'a*, the four seasons.

باب ثالث *bab-i sālis*, chapter the third.

باب سادس *bāb-i sādis*, chapter the sixth, etc.

§ 16. The two complimentary Arabic words حضرت *hazret*, presence, and جانب *jenāb*, side, are always used in writing and conversation either before or after persons held in honor; these two words mean either Divine Majesty, Imperial and Royal Majesty, or Excellency, or even Mr. When placed before the noun they remain unchanged; but when they are in Persian construction they are pronounced with the letter *i* of the Persian genitive.

حضرت حق *hazret-i haqq*, حضرت خدا *hazret-i khuda*, His Divine Majesty, God.

حضرت پیغمبر *hazret-i peyghamber*, his Holiness the Prophet.

حضرت رسول *hazret-i resul*, his Sanctity the Prophet.

جانب حق *jenāb-i haqq*, His Divine Majesty, God.

جانب رسالتپناھى *jenab-i resaletpenahî*, his Holiness the Prophet.

جانب قرالىچە *jenab-i qiralicha*, Her Majesty the Queen.

§ 17. When these complimentary Arabic words are in Turkish construction they take the possessive pronominal suffix of the third person singular or plural.

ازمیر قاضیسی مصطفی افندی جنابی izmir qāzisi mustafa efendi jenābi, his honor the judge of Smyrna.  
 سرمسکر علی پاشا حضرتلىرى serasker 'ali pasha hazretleri, his Excellency general Ali Pasha.  
 ابدچى بىك حضرتلىرى elchi Bey hazretleri, his Excellency the Lord Ambassador.  
 مستشار محمد افندى جنابى musteshar Mehmed efendi jenābi, his honor the councillor Mehmed Efendi.

§ 18. The Turks when they mention the name of any of the old Testament Prophets, or that of Christ, or of the Virgin Mary, always use the word حضرت *hazreti*, first.

حضرت موسى *hazreti Musa*, the Prophet Moses.  
 حضرت ابراهيم *hazreti Ibrahim*, the Patriarch Abraham.  
 حضرت مسیح *hazreti mesih*, the holy anointed one, Christ.  
 حضرت مريم *hazreti Meryem*, the Virgin Mary, and so on.

§ 19. The Turkish adjective-adverb, postposition كىبى, كېنىڭىزى, كېنىڭىزى *gibi*, like, is always placed after the noun, the personal pronoun, third person plural, the plural demonstrative, the singular and plural of the interrogative, or relative pronouns, and is never used absolutely, but is always accompanied by the indication of the thing compared with; and all pronouns, except the third plural, placed before this postposition كىبى *gibi* are placed in the genitive.

ارسان كىبى *aslan gibi*, like a lion, i. e. brave, bold.  
 الماس كىبى *elmas gibi*, like a diamond, i. e. brilliant.  
 سو كىبى *su gibi*, like water.  
 طورب كىبى *turp gibi*, like a radish, i. e. hale and sound.  
 سرو كىبى *serv gibi*, like a cypress tree, i. e. graceful.  
 بونلر كىبى *bunlar gibi*, like these.  
 كيم كىبى *kim gibi*, like whom?

**بِرَادِرِمِكْكى كَبِى** birāderiminki gibi, like the one belonging to my brother.

**دُوْسْت كَبِى** dost gibi, like a friend.

**أوْغْلَان كَبِى** oghlan gibi, like a child, childish.

**كَلْدَكْلَى كَبِى** geldikleri gibi, immediately on, or after their coming.

**إِنْدِكَى كَبِى كَلْوَر** etdigi gibi gelir, as soon as he does it, he comes or will come.

**كَبِيَاجْه** gibije, nearly like.

**سُوز اَكْلَامَز كَبِيَاجْه** suz annamaz gibije, like one who does not understand.

**بَنْم كَبِى** benim gibi, like me.

**سَنْك كَبِى** sanin gibi, like you (thee).

**اَنْك كَبِى** anin, onun gibi, like him, her, it.

**بِزْم كَبِى** bizim gibi, like us.

**سَرْك كَبِى** sizin gibi, like you.

**اَنْلَرْك كَبِى** anlarin, onlarin gibi, like them.

**بُونْك كَبِى** bunun gibi, like this.

**بُونْك كَبِى** bunun gibi, } a rude answer like this.  
**بِى اَدْب جَوَاب** bi edeb jewab, }

§ 20. The Turks in writing avoid the use of the personal pronoun of the third person singular by placing in its stead an arabic adjective signifying the « above mentioned » the « aforesaid ».

**مَذْبُور** mezbür,

**مَرْفُوم** marqum,

**مَذْكُور** mezkyur,

**مُومَى الْيَه** muma ilayh,

**مَشَار الْيَه** mušār ilayh,

**مَذْبُورُوك جَمْلَهْسِى** mezburlerin jumlesi, all the above mentioned, the aforesaid.

the above mentioned,  
the aforesaid.

يۈمەن بۇرۇدە *yevmi mezburde*, on the above mentioned day.  
 مەرقۇم كلام *merqum kelām*, the aforesaid words.  
 مەرقۇم شەھادەت اىچۇن كىلدى *merqum shehādet ichin geldi*, the  
 above mentioned came for a witness.  
 مەرقۇم بىكلىر دون كىلدىلەر *merqum Beyler dun geldiler*, the  
 aforesaid Beys came yesterday.  
 مەذکور بىكلى پاشا يە كېتىدىلەر *mezkyur Beyler pāshāya gitdiler*,  
 the above named Boys went to the Pasha.  
 مشارالىيە سوبىلدى *mushārun ileyh suweyledi*, the above men-  
 tioned said.  
 مومىي الىيە اىنكار ايتىدى *muma iley efendi inkyār etdi*,  
 the aforesaid efendi denied.  
 مومىي الىيە فارى كىلدى *muma ileyha qari geldi*, the above  
 mentioned woman came.  
 مشارالىيە قىيز اونىدى *mushar ileyha qız evlendi*, the  
 aforesaid, above mentioned girl is married,  
 and so on.

## CHAPTER XXXIX.

## THE VERB.

The verb is always preceded by its nominative, either expressed or understood, with which it agrees in number and person.

بن سوبىلدىم *ben suweyledim*, I said, I have said.  
 سز سوبىلدىيڭىز *siz suweylediniz*, you said, you have said.

The understood nominative of the verb is expressed thus:  
 سوبىلدى *suweyledi*, he, she said, has said.  
 سوبىلدىلەر *suweylediler*, they said, have said.

§ 1. It is however not uncommon to find that a singular subject sometimes has its verb in the plural, out of respect or politeness.

دوستم سویلدىلر *dostum suweylediler*, my friend said, has said.  
آنام كىدىلر *anam geldiler*, my mother came, has come.

§ 2. It is noteworthy that a plural subject often has its verb in the singular. This is on account of the total absence in Turkish of any exact rule for concordance between the verb and the substantive, and it often happens, as we have just noticed, that in a sentence, the noun is in the plural and the verb is placed in the singular, and vice versa.

ايرتىسى كون خىسلر كىمىدى *irtesi gyun khisimlar gelmedi*,  
on the following day the parents did not come.

دوستلرم دون كىمىدى *dostlarim dun gelmedi*, my friends did  
not come yesterday.

انلار كىيتدى *anlar, onlar gitdi*, those (is) gone, etc.

§ 3. The Turks in writing, place the verb always at the end of the phrase, except in poetry when it is permitted to be placed any where in the verse.

انكلترا دن دوننمه كىمىدى *ingilteradan donanma geldi*, from  
England the fleet is come.

مصر دن حواتى كىمىدى *misirdan havādis geldi*, from Egypt  
news has come.

انلار كىيتدى *anlar, onlar gitdi*, they went, have gone.

§ 4. ايسىل *ise*, now, but as to, with regard to.

This is the third person of the conditional of the defective verb ايم *im*, and is often used expletively, and means, «now», «but as to» «with regard to», it really means, «if the question be concerning so and so».

فليپس ايسيه بيت صيدا ان ايدى *Filipos ise beyt saydadan idi*, «now» Philip was of Bethsaida.

احمد افندي امسه استانبولدن ايدى *ahmed efendi ise istambuldan idi*, as to Ahmed Efendi he was from Constantinople.

§ 5. امسه *ise* is like اچجون *ichin*, a disjunctive post-position, it is generally, however, a sign of the subjunctive mood, and signifies «if».

اوتورمش امسه *oturmush isem de*, if I had sat down.

او قومش امسه *oqumush isem de*, if I had read.

كلمش امسه *gelmish ise de*, if he had come.

يازمش امسه *yazmish ise de*, if he had written, etc.

§ 6. When two infinitives follow each other denoting comparison, the comparative is preceded by the positive, which latter is placed in the ablative followed by the particle امسه *ise*.

يا كلش سوبلامكden امسه سوبلاممك ايو در *yanish suweylemekden ise suweylememek iyi dir*, it is better not to speak at all than to speak ill.

§ 7. The present active participle اولان *olan* of the verb اولماق *olmaq* «to be» is often omitted after the Arabic active or passive participles.

مكتوبه مذكور (ولان) حوات *mektubimde mezkyur (olan) hawadis*, the news mentioned in my letter.

مدينة لوندره راجنت صوفاغنده كائن (ولان) بير بنه خانعم *medine-i londrada rejet soqaghinda ka'in (olan) bir bende khānem*, a house of mine situated in Regent street in the town of London.

§ 8. Every participle can be used as substantive in the nominative and in the accusative.

اولەجغۇنى سوپىلە olajaghini suweyle, say that it is to be.  
استدىكىنى بولەماز istediyini bulamaz, he cannot find what  
he wants.

سنى سونى سو seni seveni sev, love him, her, them, who,  
loves you.

بېشىكدا بولدىغىكى اولىدە beshikde buldughunu euldur, kill what  
thou findest in the cradle.

§ 9. When participles active or passive are declined, they stand in relation to verbs the same as substantives.

كىلىكلا نقصان وشراب ve sharâb noqsân gelmekle, and when  
they wanted wine, (lit. and the wine be-  
coming short).

كىيدىكىمە باقىمە giydiyime baqma, look not at that which I  
wear.

بنم دىدىيكمىم بۇ در benim dediyim bu dir, this is he of whom  
I spake.

دېدىيكمىن احتىزان ايلە dediyimden ihtirâz eyle, be careful of  
what I have said.

صۈرمە ياباجغۇمى sorma, ask not what I shall do.

§ 10. Active participles, like the verbs from which they are derived, govern the noun in the accusative case, the passive participles do likewise, except only the noun they each qualify as an adjective.

مكتوب يازان mektub yazan, he, she, who, writes a letter.  
مكتوبى يازان mektubi yazan, he, she, who, writes the letter.  
قلم ابلە يازدىغىم مكتوب qalamim ile yazdighim mektub, the  
letter that I wrote with my pen.

§ 11. Most of the active and transitive verbs govern the nominative when the object is indefinite.

شراب ابیجدى *sharab ichdi*, he, she, drank wine.  
کسکین شراب صاندى *keskin sharab satdi*, he sold strong wine.

ات صاتين الدم *at satin aldim*, I bought a horse.  
كتاب وترىم *kitab verdim*, I gave a book.

§ 12. When however specifying an object which has been already alluded to, or is joined to a pronominal termination, the object becomes definite and is placed in the accusative.

سعبر بى نظيرى ارسال ابتديلر *scfir-i bi naziri irsal etdiler*, they have sent *the incomparable ambassador*.

شوابى ابچدى *sharabi ichdi*, he drunk *the wine*.

اوھى صاندم *evimi satdim*, I sold *my house*.

فلجيى الدى *qilgi aldi*, he bought, has bought, or taken *the sword*.

فرانسیر عسکرى *fransiz askeri*, *the French Army*.

انگلیز دوننماسى *ingliz donanmasi*, *the English Navy*.

اوجلومى سورم *oghlumu severim*, I love *my child*.

§ 13. The Turks generally use the word نام *nam*, name, after a proper name of persons, places and thing.

ابراهيم نام ذات *Ibrahim nam zat*, the personage named Abraham.

مصطفى نام ذات *mustafa nam zat*, the personage named Mustafa.

محمد نام ذات *Mohammed nam zat*, the personage named Mohammed.

لondon نام شهر *Londra nam shehir*, the city called London  
مالطا نام جزيره *Malta nam jezire*, the island named Malta

استانبول نام شهر *Istanbul nâm shehir*, the city called Constantinople.

ازمیر نام شهر *izmir nâm shehir*, the town named Smyrna.

## CHAPTER XL.

## ON QUESTIONS.

As a rule in Turkish in whatever case the question asked, the answer must be in the same case, if the question is in the dative the answer is likewise given in the dative.

نڑدہ کیلدوں سکنر *nereye gidiyorsiniz*, (dative) where are you going?

مصرہ کیلبوویز *misira gidiyoriz*, (dative) we are going to Egypt.

نڑدن کلدى *nereden geldi*, (ablative) where does he come from?

لوندر، دن کلدى *londradan geldi*, (ablative) he came from London.

§ 1. The price of anything asked, is always put in the dative, and the answer is also put in the dative.

فاجه *qacha*, at how much?

بو ات فاچ غروشە صاتدى *bu at qach ghurusha satdi*, for how much (many piastres) did he sell this horse?

بىز بىز بىز *besh yuz ghurusha*, for, at 500 piastres.

§ 2. The Turks also put in the dative, the pronoun which represents a person or a thing, when they ask the name of any person or thing.

بُوكا نه درلر *buna ne derler*, or } what do they call this?  
 بُوكا نصل درلر *buna nasl derler*, }  
 خسته خانه درلر *khasta-khāne derler*, they call it a hospital.  
 منفسه درلر *menefshe derler*, they call it violet.  
 طرباخانه درلر *top-khane derler*, they call it arsenal.  
 باصمہ خانه درلر *basma khane derler*, they call it a printing place.

§ 3. When the question asked contains a verb of rest or repose, it is put into the locative case.

نے نerede	<i>nerede</i>	where? where is it?
نرەدەدر nerededir,	<i>nerededir</i> ,	
بۇراڭەدر buradadir,	<i>buradadir</i> ,	it is here.
اوەدەر evdedir,	<i>evdedir</i> ,	it is in the house.
بىندەدر bendedir,	<i>bendedir</i> ,	it is with me.
سېندەدر sendedir,	<i>sendedir</i> ,	it is with thee.
بىزىمەدر bizimdedir,	<i>bizimdedir</i> ,	it is with us.
ضابطەدر zubit ordudadir,	<i>zubit ordudadir</i> ,	the officer is in the camp.
ات اخورەدر at akhirdadir,	<i>at akhirdadir</i> ,	the horse is in the stable.

§ 4. If a question asked is in the genitive, the answer also is in the genitive.

بو آت كىيمىكىدر	<i>bu at kimindir</i> ,	whose is this horse?
افنەدىمىكىدر	<i>efendimindir</i> ,	my master's.
كىيمىك بو آتلار	<i>kimin bu atlar</i> ,	to whom do these horses belong?
بۈلۈمىز كىدر	<i>bulukmizindir</i> ,	(they belong) to our squadron.
بو قىلىج كىيمىكىدر	<i>bu qılıj kimindir</i> ,	to whom does this sword belong?
ضابطەكىدر	<i>zabitindir</i> ,	it is the officer's.
كىيمىك بواو	<i>kimin bu ev</i> ,	to whom does this house belong?
بىمنىدر	<i>benimdir</i> ,	mine, it belongs to me.
كىيمىك بو تفنىك	<i>kimin bu tufek</i> ,	who's is this rifle, musket

مُحَمَّد نَفْرَكَلْسْر Mehmed neferindir, it belongs to private (soldier) Mehmed.

كِيمِكَ بُو پَارَه kimin bu para, who's is this money?  
بَابَا مِكْدَر babamindir, my father's.

§ 5. If the question is in the ablative, the answer must be in the ablative also.

نَرْهَدْنَ كَلْدِيلْر nereden geldiler, where did they come from?

لُونْدَرَهَدْنَ كَلْدِيلْر londradan geldiler, they came from London.  
بُو أَتَى نَرْهَدْنَ صَاتُونَ الدَّكَ bu ati nereden satin aldin, where did you buy this horse?

جَارْشِيدَنْدَر charshidandir, | from the market.  
حَارْسُودَنْدَر charsudandir, |

كِيمِدَنَ بُو قَلْجِي صَاتُونَ الدَّكَ kimden bu qiliji satin aldin, from whom did you buy this sword?

مُحَمَّدَنْ Mehmedten, from Mehmed.

مُصْطَفَى دَنْ mustafadan, from Mustafa.

إِبْرَاهِيمَدَنْ Ibrahimdan, from Abraham.

بُو سَاعَتْ كِيمِدَنْدَر bu saat kimendir, from whom is this watch?

بَابَا مِدَنْدَر babamandandir, from my father.

أَنَامِدَنْدَر anammandandir, from my mother.

دُوسْتِمِدَنْدَر dostummandandir, from my friend.

إِمَادَ عَسْكُرِي نَه طَرْفَدَنْ كَلِيُور imdad askeri ne tarafidan geliyor, from which way is the relieving army coming?

شَمَال طَرْفَنْدَنْ shimal tarafindan, (they are coming) from the North.

جَنْبُدَنْ jenubden, from the South.

مَشْرِقَدَنْ meshriqdan, from the East.

مَغْرِبَدَنْ maghribden geliyor, from the West.

انگلیز دوننماسى نۋەدىن كلىپور *ingiliz donamasi nereden geliyor*, whence is the English fleet coming?

انگلترەدىن *ingilteradan*, from England.

مالطاھەدىن *Malladan*, from Malta.

مصردىن كلبۇر *misirdan geliyor*, from Egypt.

طوبىلۇ نۋەدىن كچە جىڭلۇ *toplardan nereden gechejekler*, from where is the artillery to pass?

ئارىن كۈپىرەدىن كچە جىڭلۇ *yarin kyupruden gechejekler*, tomorrow they will pass over the bridge.

استانسۇلەدىن مى دۇن حواشى كىلدى *Istamboldan mi dun havâdis geldi*, did the news come from Constantinople yesterday?

خېرى مصىرىدىن كىلدى *khayr, misirdan geldi*, no, it came from Egypt.

## CHAPTER XLI.

## VERBAL NOUNS.

Turkish verbal nouns are constructed with their subjects like other nouns.

الايك كيتمسى *alayin gitmesi*, the going of the Regiment, the Regiment's going.

الايك كيتدىيكي *alayin gitdiyi*, the Regiment's having gone.

الايك كىدە جىكى *alayin gidejeyi*, the Regiment's being about to go.

دۇستىمك كلمسى *dostumin gelmesi*, the coming of my friend, my friend's coming.

دۇستىمك كلدىيكي *dostumin geldiyi*, my friend's having come.

دۇستىمك كەلەجىكى *dostumin gelejeyi*, my friend's being about to come.

§ 1. When the perfect and future verbal nouns have a pronoun as the subject, this is put in the genitive case, the verbal noun becomes declinable and takes the possessive suffix of the subjects number and person.

- بنم يازمەم *benim yazmam*, my writing.
- سنك يازدىكىن *sanin yazdiyin*, thy having written.
- انك يازدىكى *anun, anin yazdiyi*, his having written.
- بىزم كەلدىكەن *bizim geldiyimiz*, our having come.
- سۈزك سۈدىكەن *sizin sevdiyiniz*, your having loved.
- انلارك سوھەجىلىرى *anlarin sevejekleri*, their being about to love.
- مۇسىدەن كەلەجىلىرى *misirdan gelejekleri*, their being about to come from Egypt.
- مۇتىرا كېيدەجىلىرى *misira gidejekleri*, their being about to go to Egypt.

§ 2. All Turkish infinitives and verbal nouns with their predicates are constructed in the same way as the verbs from which they are taken.

- سەكى نە هەدىە وەرەجىمى بىن بلۇرم *sana ne hediyye verejeyimi ben bilirim*, I know what present I shall give thee.
- بو فارىنى كۆزلىكىنى بىلۇرم *bu qarinin gyuzelliyyini bilirim*, I know the beauty of this woman.
- انى سومەم *ani sevmem*, my loving him, her, it.
- بنم كەلمەم امۇ مۇقىرر بىر *benim gelmem emr-i muqarrer dir*, my coming is certain.
- لۇندرايىدە كېيدەجىنى *londraya gidejeyini*, his being about to go to London (accusative).

دوستنکه قرنداشمك بو كون هديه كوندرديكىنى *dostuna qar-dashinin bu gyun hediye gyunderdiyini*, my brother's having to day sent a present to thy friend (accusative).

§ 3. Thus we see that Turkish infinitives and verbal nouns can be treated exactly like any other substantives.

كىتىمىسى لازم دكل *gitmesi lāzim diyil*, his, her going (is) not necessary.

سوممىسى لازم دكل *sevmesi lūzim diyil*, his, her loving (is) not necessary.

ئىمن انمىسى لازم دكل *yemin etmesi lāzim diyil*, his, her taking an oath (is) not necessary.

كلمسىنە نزوم بوق *gelməsinə luzum yoq*, his, her coming.

كلمسى لازم دكل *gelmesi lāzim diyil*, (is) not necessary.

اويممىسى لازم در *uyumasi lāzim dir*, his, her sleeping (is) necessary.

كتورمكە جالشدى *geturmeye chalishdi*, he, she, tried to bring.

اويمق اسجون اومه كلدى *uyumaq ichin erime geldi*, he, she, came, has come to my house to sleep.

اتى صاتمق ادحون بورا كتوردى *ati satmaq ichin buraya getirdi*, he, she, brought, has brought the horse here to sell (it).

خاستىنڭ اوپۇرۇپىلەجىكىنە شېھىم يوق *khaстанin uyuyabilejeyine shubhe yoq*, there is no doubt that the patient will be able to sleep.

دوستىم بازبىلەجىكىنە شېھىم بوقىدرا *dostum yazabilejeyine shubhem yoqdir*, I have no doubt that my friend will be able to write.

كىلەبىلەجىكىنە شېھىم بوقىدرا *pederim gelebilejeyine shubhem yoqdir*, I have no doubt that my father will be able to come.

بو ادم عالم اوْلۇجىغۇنە شېھەم يوقىدۇر  
*bu adam ālim olajaghina shubhem yoqdir*, I have no doubt that this man will become a sage.

اشىجى انى بشورىمك اياچۇن كتوردۇ<sup>ى</sup>  
*ashji eti pishirmek ichun getirdi*, the cook brought the meat to cook it.

§ 4. When Arabic verbal nouns are used in Turkish they become declinable and take the suffixes like Turkish nouns, they are sometimes constructed in the Turkish or Persian manner.

ناظر امور خارجية *nūzir-i umur-i khārijīyye*, the Minister for  
 خارجية ناظرى *khārijīyye nūziri*, foreign affairs.

ناظر امور داخليه *nūzir-i umur-i dākhiliyye*, the Minister for home de-  
 امور داخليه ناظرى *umuri dākhiliyye nūziri*, partment.

فن حربىيەسى تەھصىبىلە مدار *fenn-i harbiyyeyi* a help to acquiring  
 tahsila medār, the art of  
 فن حربىيەنك تەھصىبىلە *fenn-i harbiyyenin*, war, military  
 tuhsiline, science.

ادارە باخرييە *idāre-i bahriyye*, Naval management,  
 بحربىيەنك ادارەسى *bahriyyenin idāresi*, Board of Admiralty.

ادارە امور *idāre-i umur*, the management of  
 امورك ادارەسى *umurun idāresi*, affairs.

## CHAPTER LXII.

### THE GERUNDS.

The Turks use the gerunds very little in conversation, but they are constantly used in the literary style, one long sentence ending with one personal verb being formed of a

large number of subordinate sentences, each ending with a gerund, and these gerunds act to the ear as well as to the eye like the English «commas» and «semicolons», in fact they denote a pause in the sentence by dividing it, and by this means, they dispense with all punctuation.

بن سکا - سنى انجىزىڭ التىنداه كورۇپ دىيدوكم اپچۇن  
 اعناد اندرمىسىك *len sana injir aghajinin altinda gyurub dediyim ichin iltiqad idermisin,*  
 I told thee, because of my having said I saw  
 thee under the fig-tree believest thou?

بىعىش معشوقەدىك باغانجا كىمارىنە كلوب ادچىرسە نظر ايدناجە  
 بىورسولر دىدى *bir'ashiq ma'shuqanun baghcha kenarine gelip icherisine nazar idinje buyursunlar dedi,* a lover came to the edge of his beloved's garden, and as soon as he looked into it, they (or she) said «Pray come in».

ئىن قوشۇرق حادىرىنە واروب نىفكىي الناجە رېبعىنک امىدا دىينە  
 getirdi, He came running and brought the letters.

ئىن نەفر قوشۇرق حادىرىنە واروب نىفكىي الناجە رېبعىنک امىدا دىينە  
 كلدى *bir nefer qosharaq chadirina varup tufekini alinja resiqinin imdudina geldi,* a soldier runing came to his tent (and) as soon as he had seized his musket, came to the assistance of his companion.

بن كتابىي بىر كون اومنە كىترووب احەرف دفت اىله او فوناجە كۈزىل  
 وفاتىدە ئۇ توارىخ اىدى كورىم *ben kitabi bir gyun evime getirup acharaq diqqat ile oqunju gyuzel ve su'ideli tevarikh idi gyurdum,* I brought one day the book to my house, and opened it, and as soon as I read it attentively, I

saw that it was a beautiful and useful history.  
 اول دخى اغىنى اچوب انلر تعلمى ايدىك دىيدىكە ol dakhi aghzini achip anlara ta'lim iderek dediki, He likewise (or so He) opened his mouth, and teaching them, said that or (and) He opened His mouth, and taught them saying, St.-Math. V, 1.

اول دخى جمعىتلرى كوروب طاغه چىدى ol dakhi jem'iyyetleri gyurup dagha chiqtdi, so He saw the multitudes and went up the mountain, or (and) seeing the multitudes He went up into a mountain, St.-Math. V, 1.

ادم آتە بىنوب اوئىدە عودت ايتدى adam ata binup evine cavdet etdi, the man mounted the horse, and returned to his house.

اويندە واصل اولباجق بىك بىدى vine rwasil olijaq yemek yedi, as soon as he arrived, or on arriving at his house, he dined.

امرىزى وأصل اوننجە اطاعت ايتدى emriniz rwasil olunja itaret etdim, as soon as your command arrived, I obeyed, or on your command arriving, I obeyed.

بىدوپ كىلمك gidip gelmek, to go and come.

احروب باقدىقە achip baqdigde, on opening (and) seeing.

بونلۇ بنى كوروب سلام قىيلدىلە bunlar beni gyurup selam qildilar, these saw me (and) saluted me.

خانەمەنگە كىلنچە الاي ترتىب ايدىرلىدى khanemize gelinje alay tertib ederlerdi, as soon as they came to our house, they drew up the regiment.

ابكى طرفدىن فىل ئاظهر اولباجق iki tarafdan qital zuhir olijaq, as soon as fighting on both sides became evident.

بۇ القۇن كۈپىرى واردىر دىيو (دىيوب) روایت ایدىلرلىرى  
*bir altun kyu-pru vardir diyu (diyup) riwāyet ederler, they narrate saying, «there is a bridge of gold».*

## CHAPTER XLIII.

THE VERB «TO HAVE» CONJUGATED WITH NOUNS,  
 اىسم اىللە مالك اولمۇق فىلەنك تصرىفى *ism ile malig olmaq filinin tasrifsi.*

The verb «to have», as we have it in English, does not exist in Turkish properly speaking, but they make use of two adjectives وار *var*, present or existent, and بۇق *yog*, absent or non-existent, and these, like any other substantive or adjective, may be followed by the verbal particle of affirmation ،د *dir*. This particle of affirmation is used in all the tenses of a verb except in the present, in which case it is optional, and can either be used or left out, thus:

اوم دار *evim var*, or اوم دار در *evim var dir*, I have a house, i. e. a house of mine existent, اتشم بۇق *ateshim yog*, or اتشم بۇق در *ateshim yog dir*, I have no fire i. e. fire of mine non existent.

Present حال زمانى *häl zemāni.*

I have some bread, اكمىم وار *ekmeyim var.*

thou hast some meat, اتك وار *etin var.*

he has some wine, شرابى وار *sharābi var.*

we have some water, صوبىز وار *suyumuz var.*

you have some fruit, مېۋە كىز وار | *meyveniz var.*

they have sugar, شىكىزلىرى وار *yemishiniz var.*

they have sugar, شىكىزلىرى وار *shekerleri var.*

Past ماضی māzi.

I had a pear, ارمودم وار ايدى *armudum var idi.*  
 thou hadst a house, اوك وار ايدى *evin var idi.*  
 he had some money, پارسى وار ايدى *parasi var idi.*  
 we had some apples, المامز وار ايدى *elmamiz var idi.*  
 you had some grapes, اوزومكى وار ايدى *uzumunuz var idi.*  
 they had a peach, يې شفتاللىرى وار ايدى *bir sheftalileri var idi.*

§ 1. By substituting ايمش for ايدي of the past, the pluperfect and dubitative are formed thus: چوق پارالىم دار ايمش choq paralarim var imish, I had plenty of money (I think).

Dubitative شبهه shubheli.

I had a horse (I think), وار ايمش *atim var imish.*  
 thou hadst a sword (I think), قلچىك وار ايمش *qilijin var imish.*  
 he had a friend (I think), دوستم وار ايمش *dostum var imish.*  
 we had some strawberries (I think), چىلىكمىز وار ايمش *chilegimiz var imish.*  
 you had some almonds (I think), بادمكىز وار ايمش *bademiniz var imish.*  
 they had some figs (I think), انجىرلىرى وار ايمش *injirleri var imish.*

**Future زمان استقبال غیر مركب** *zeman istiqbali ghairi murakkeb.*

we shall have some walnuts, | جوزمزر اوله جق *jevizimiz olajag.*  
جوزمزر اولور *jevizimiz olur.*

you will have some nuts, | فندىغىن اوله جق *findighiniz olajag.*  
فندىغىن اولور *findighiniz olur.*

Conditional present, صورت شرطىيە حالبە *sureti shartiyye haliyye.*

if I have a reason, دەرىم وار اسىھە *haqqim var isa.*

if thou hast a reason, دەرىك وار اسىھە *haqqin var isa.*

if he has a reason, دەرىي وار اسىھە *haqqi var isa.*

if we have a reason, دەرىمىز وار اسىھە *haqqimiz var isa.*

if you have a reason, دەرىڭىز وار اسىھە *haqqiniz var isa.*

if they have a reason, دەرىلرى وار اسىھە *haqqlari var isa.*

### Past ماضى *mazi.*

if I had a horse, دەرىم وار اسىھە ئىدى *atim var isa idi.*

if thou hadst a horse, دەرك وار اسىھە ئىدى *atin var isa idi.*

if he had a horse, دەرىي وار اسىھە ئىدى *ati vur isa idi.*

if we had a horse, دەرىمىز وار اسىھە ئىدى *atimiz var isa idi.*

if you had a horse, دەرىڭىز وار اسىھە ئىدى *atınız var isa idi.*

if they had a horse, دەرىلرى وار اسىھە ئىدى *atlari var isa idi.*

### Optative صورت انشائىيە *sureti insha'iyye.*

#### Present and perfect, حال و تامى *hal-u-tammi.*

O! that I had some coffee, كاشكى فەھۇم اولىدى *kyashke,*  
that I had had some coffee, *keshke, qahiem olaydi.*

O! that thou hadst some coffee, كاشكى فەھۇك اولىدى *kyashke,*  
that thou hadst had some coffee, *keshke, gahren olaydi.*

O! that he had a horse, كاشكى ئىنى اولىدى *kyashke,*  
that he had had a horse, *keshke, ati olaydi.*

O! that we had some money, كاشكى پاھمز اولىدى *kyashke,*  
that we had had some money *keshke, paramiz olaydi, etc.*

(Note. The word کاشکىي *kyashke*, *keshke*, can be left out at will, we can say فهوم اولىدى *qahvem olaydi*, etc.).

### Imperative امر حاضر *emri-hâzir*.

have thou a horse, آنک اولسون *atin olsun*.

let him have a horse, آتى اولسون *ati olsun*.

let us have butter, تە باغمىز اولسون *tere yaghiniz olsun*.

have ye some bread, اكمىكىز اولسون *ekmeginiz olsun*.

let them have eggs, بىمۇرۇشلىرى اولسون *yumurtalari olsun*.

### Gerund.

whilst I had a house, اوام دار ايكن *evim var iken*.

whilst there is a friend, بىر دوست دار آيكن *bir aost var iken*.

## CHAPTER XLIV.

THE VERB «TO HAVE» CONJUGATED INTERROGATIVELY,  
مانك اوئىمك فعلنك استفهم اوززه وجه تصريحى  
*mâlik olmaq fulinin istifhâm uzere, uzre, vejhi tasrifi*.

### Present حلال *hâl*.

have I a horse? آنم دارمى *atim varmi*.

hast thou a spoon? بىر قاشغىك دارمى *bir qashighin varmi*.

has he a plate? بىر طبىغى دارمى *bir tabaghi varmi*.

have we any glasses? فەھىزلىرى دارمى *qadehlerimiz varmi*.

have you any towels? حەولۇرىڭىز دارمى *hawlilariniz varmi*.

have they a table-cloth? صەفرە بىزىلىرى دارمى *sofra-bezileri varmi*.

### Past ماضى *mâzî*.

had I a knife? بىر بىچاگىم دارمىدى *bir bichaghim varmi-idi*.

hadst thou a fork? چاتالىك دارمىدى *chatalin varmi-idi*.

had he a house? اوی وارمیدى *evi varmi-idi.*

had we any gold? التونمىز وارمیدى *altinimiz varmi-idi.*

had you any silver? كومش كموشكى وارمیدى *gyumushunuz varmi-idi.*

had they any money? پارالرى، اقچالرى وارمیدى *paralari aqchalari varmi-idi.*

### Dubitative شبهەلۇ *shubheli.*

had I money? پارەم وارمىي ايمش *param varmi imish.*

hadst thou money? پارەك وارمىي ايمش *paran varmi imish.*

had he money? پارىسى وارمىي ايمش *parisi varmi imish.*

had we money? پارەمىز وارمىي ايمش *paramiz varmi imish.*

had you money? پارەكىز وارمىي ايمش *paraniz varmi imish.*

had they money? پارالرى وارمىي ايمش *paralari varmi imish.*

### Future مستقبل *mustaqbel.*

shall I have a sword? فلنجىم اوله جىمى *qilijim olajaqmi* or اولىرمى *olurmi.*

shalt thou have a rifle? شىشخانەك اوله جىمى *shesh-khānen* (*shishānen*) *olajaqmi*, or اولىرمى *olurmi.*

shall he have (gun) powder? باروتى اوله جىمى *baruti ola-*  
*jaqmi*, or اولىرمى *olurmi.*

shall we have any paper? كاغدىم اوله جىمى *kyaghidimiz olajaqmi.*

shall you have pens? قلملىكىز اوله جىمى *qalemleriniz olajaqmi.*

shall they have a house? اولىرى اوله جىمى *evleri olajaqmi.*

{ This tense is used also for the conditional present interrogative.

Sometimes the Turks express the conditional, thus:

اولىرمى بىر اتىم عاجبا *olurmi bir atim 'ajaba*, shall I have a horse, I wonder, etc.

## CHAPTER XLV.

## THE VERB «TO HAVE» CONJUGATED NEGATIVELY.

## Present.

I have not a coat, ستریم دوق (در) *setrim yoq (dir)*.  
 thou hast not a vest, بلدک دوق *yelegin yoq*.  
 he has no socks, قصه حورانی بوق *qisa-chorabi yoq*.  
 we have no shoes, گوندۇرلۇمۇز بوق *qunduralarimiz yoq*.  
 you have no hat, شاپقۇھ كىر بوق *shapqaniz yoq*.  
 they have no shirts, گۈملەللىرى بوق *gyumlekleri yoq*.

## Past.

I had no linen, حاماشىرم بوغىدى *chamashirim yoghidi*.  
 thou hadst no handkerchief, مندېلىك بوعبدى *mendilin yoghidi*.  
 he had no silk, اپىكىي سوغىدى *ipegi yoghidi*.  
 we had no meat, انمىز بوغىدى *etimiz yoghidi*.  
 you had no sugar, شىكىر بوعبدى *shickeriniz yoghidi*.  
 they had no milk, سۇتلۇق بوغىدى *sutleri yoghidi*.

## Dubitative.

I had no friend (I think), دوستم بوغىمىش *dostum yoghimish*.  
 thou hadst no salt (I think) خىرەك بوغىمىش *tuzun yoghimish*.  
 he had no watch (I think) ساعتى بوغىمىش *savati yoghimish*.  
 we had no ox (I think) او كورۇمۇز بوغىمىش *ukyuzumuz yoghimish*.  
 they had no right (I think) حىقلارى بوغىمىش *haqqlari yoghimish*.

## Future.

I shall not have a bed, بىر بىناغىم اولمېچق *bir yataghim olmayajag*.  
 thou shalt not have velvet, قەدىقەك اولمېچق *qadisen olmayajag*.  
 he will have no money, پاراسى اولمېچق *parasi olmayajag*.

we shall have no time, بوق اولمېدەجق *vaqtimiz olmayajaq*.  
 you shall have no right, حقك اولمېدەجق *haqqiniz olmayajaq*.  
 they will have no time, وقتلرى اولمېدەجق *vaqtulari olmayajaq*.

### Conditional.

#### Present.

if I have no time, بوق ايسە وقتم بوغسىدە *vaqtim yogh usa*.  
 if thou hast no right, حقك بوغسىدە *haqqin yogh usa*  
 if he has no home, اوى بوغىسىدە *cvi yogh usa*.  
 if we have no remedy, جارەملىز بوغىسىدە *chareniya yogh usa*.  
 if you have no remedy, جارەكىز بوغىسىدە *charenik yogh usa*.  
 if they have no arms, سلاحلىرى بوق ايسە *silahlari yogh isa olmasa*.

#### Past.

ر دوستىم بوغسىيدى بوق ايسەايدى *bir dostum yogh usaydi*.  
 ر دوستنك بوغسىيدى بوق ايسەايدى *bir dostun yogh usaydi*.  
 ر دوستى يوغسىيدى بوق ايسەابدى *bir dostu yogh usaydi*.  
 ر دوستىم بوغسىيدى بوق ايسەابدى *bir dostumus yogh usaydi*.  
 if they had not ammunition, بېخانەللىرى بوغسىيدى بوق ايسەابدى *jabkhaneleri yogh usaydi*.

#### Optative.

O ! that I had not an enemy, دشمنىم اولمېيدى *dushmanim olmayd*  
 O ! that thou hadst not an enemy, دشمنك اولمېيدى *dushmeni olmaydi*.

O! that he had not an enemy, دشمنى اولمىدى *dushmeni olmaydi.*

or

O! that I had not an enemy, دوشتمت اولمىدى *kyashke, keshke, dushmenim olmaydi.*

O! that thou hadst not an enemy, دوشمىك اولمىدى *kyashke, keshke, dushmenin olmaydi.*

O! that he had not an enemy, دشمنى اولمىدى *kyashke, keshke, dushmeni olmaydi.*

O! that we had not an enemy, دوشمىز اولمىدى *kyashke, keshke, dushmeniniz olmaydi.*

O! that you had not an enemy, دوشمنىز اولمىدى *kyashke, keshke, dushmeniniz olmaydi*

O! that they had not an enemy, دوشمنلى اولمىدى *kyashke, keshke, dushmenleri olmaydi.*

(NOTE, instead of كاشكى *kyashke*, the Turks sometimes use, كشكه *keshke*, الله وبره *allah vere*, God grant, or O! would that, thus: الله وبره بغمبىدى *ollah vere yaghmaydi*, would that it would not rain, God grant that it would not rain).

#### Imperative.

have thou no arms, سلاحك اولمسون *siluhin olmasun.*

let him have no arms, سلاحى اولمسون *silahi olmasun.*

let us not have pistols, طبانجىلرمنز اولمسون *tabanjalarimiz olmasun.*

have not you bayonets, سونكىكتز اولمسون *sungyunuz olmasun.*

let them not have a standard, بىراقلرى اولمسون *bayaraqlari olmasun.*

## CHAPTER XLVI.

THE VERB «TO HAVE» CONJUGATED BOTH NEGATIVELY  
AND INTERROGATIVELY.

## Present.

have I not a horse? يوقمى بى آتم *yoqmu bir atim.*  
 hast thou not a mare? بى قصراغلك دوقمى *yoqmu bir qisraghi*  
 has he not a donkey? بى اشكى يو Flemi *yoqmu bir eshegi.*  
 have we not a horse? بى آتمز يو Flemi *yoqmu bir atimiz.*  
 have you not a sheep? بى قوبوكىز يو Flemi *yoqmu bir qoyunu*  
 have they not a cow? بى انكلرى يو Flemi *yoqmu bir inekler*

## Past.

had I not a goat? يوقمىدى بى دچيم *yoqmu-idi bir kechir*  
 hadst thou not a fowl? بى طاولىڭ يوقمىدى *yoqmu-idi b tawughun.*  
 had he not an egg? بى مرطلاسى يوقمىدى *yoqmu-idi b yimurtasi.*  
 had we not a power? يوقمىدى بى فوتىز *yoqmu-idi bir qu vetimiz.*  
 had you not a zeal? يوقمىدى بى غېرتىكىز *yoqmu-idi bir gha retiniz.*  
 had they not a gratitude? بى شىكاران نعمتلىرى يوقمىدى *yoqm idi bir shukrani niemetleri.*

## Dubitative.

had I not had a friend, دوستىم يوغىمىمش *yoghumumush dostim*  
 hadst thou not had a reward, مكافاتىك يوغىمىمش *yog mumush bir mukyafatin.*  
 had he not had some money, پارهسى يوغىمىمش *yophmumu parasi.*

had we not had fine weather, يوغىمىش كۈزۈل ھوامىز *yogh-mumush gyuzel hawamiz.*

had you not had a carpet, يوغىمىش خالىكىز *yoghmumush khaliniz.*

had they not had a boat, يوغىمىش بىر قايقلرى *yoghmumush bir qayiqlari.*

#### Future.

shall I not have permission? اذنم او لمىياجقمى *iznim olma-yajaqmi.*

shalt thou not have a brother? بىر قىداشك او لمىياجقمى *bir qardashin olmayajaqmi.*

shall he not have a sister? بىر ھمشىرىھسى او لمىياجقمى *bir hemshiresi olmayajaqmi.*

shall we not have arms? سلاحلىمۇز او لمىياجقمى *silahlarimiz olmayajaqmi.*

shall you not have appetite? اشتەهاكىز او لمىياجقمى *ishtihaniz olmayajaqmi.*

shall they not have courage? غېرتلىرى او لمىياجىمى *ghayretleri olmayajaqmi.*

#### Past.

should I not have had powder? باروتىم او لمازمىدى *barutum olmaz-mi-idi.*

shouldst thou not have had powder? باروتىك او لمازمىدى *barutun olmaz-mi-idi.*

should he not have had powder? باروتى او لمازمىدى *barutu olmaz-mi-idi.*

should we not have had powder? باروتىمۇز او لمازمىدى *barutumuz olmaz-mi-idi.*

#### Imperative.

art thou not to have a horse? آنڭ او لمىسونمى *atin olmasunmi.*

is he not to have a horse? أتى اولسونمى *ati olmasunmi*.  
 are we not to have a horse? أتمز اولسونمى *atimiz olmasunmi*.  
 are you not to have a horse? آنڭىز اولسونمى *atiniz olmasunmi*.  
 are they not to have a horse? آنلرى اولسونمى *atlari olmasunmi*.

### **Gerund.**

was it while I had not a horse? آنم تو غیکنمی atim yoghikenmi.

CHAPTER XLVII.

## THE VERB «TO BE» CONJUGATED WITH ADJECTIVES.

### Present.

I am - glad,	محظوظ بم	<i>mahzuzum.</i>
thou art - lazy,	تبلاسن	<i>tenbelsin.</i>
he is - generous,	جومرد	<i>jumerd dir.</i>
we are - happy,	مشورىز	<i>mesruriz.</i>
you are - clever,	عنرلوسكز	<i>hunerlisiniz.</i>
they are - busy,	مشغوللار	<i>meshghuller.</i>

The Turks also say in the same sense:

I am - pleased, حَطْ أَبْدُرْم hazz iderim.

thou art - pleased, حظ ایدرسن hazz idersin.

he is - pleased, حظ أبد hazz ider.

we are - pleased, حظ ایدریز hazz ideriz.

you are - pleased, حظ اید، سکن hazz idersiniz.

they are - pleased, حظ ابد لهم hazz iderler.

Past.

I was - ready, حاضر ایدم *hazir idim.*

thou wast - ready, ایدك حاضر *hazir idin.*

he was - ready, حاضر ایڈی *hazir idi.*

we were - ready, حاضر ايدك *hazir idik.*

you were - ready, حاضر ايدبكتر *hazir idiniz.*

they were - ready, حاضر ايديلر *hazir idiler.*

### Future.

I will be - ready, حاضر اولەجغىم *hazir olajaghim.*

thou wilt be - learned, عالم اولەجقسىن *'ulim olajaqsin.*

he will be - rich, زىنكىين اولەجق *zengin olajaq.*

we will be - rich, زىنكىين اولەجغۇز *zengin olajaghiz.*

you will be - brave, جىسۇر اولەجعىسىڭىز *jesur olajaqsiniz.*

they will be - tired, بۇرغۇن اولەجىملەر *yorghun olajaqlar.*

### Aorist.

I should be - busy, مشغۇل اولۇرم *meshghul olurum.*

thou shouldst be - vexed, چارغۇن اولۇرسىن *darghin olursun.*

he should be - useful, فاشدەلەو اولۇر *fa'sideli olur.*

we should be - absent, غائب اولۇز *ghayib oluruz.*

you should be - learned, عالم اولۇرسىڭىز *'ulim olursunuz.*

they should be - ignorant, جاھل اولۇرلەر *jahil olurlar.*

### Past.

I should have been - absent, غائب اولۇردۇم *gha'ib olurdum.*

thou shouldst have been - absent, غائب اولۇردك *gha'ib olurdun.*

he should have been - absent, غائب اولۇردى *gha'ib olurdu.*

we should have been - absent, غائب اولۇردىق *gha'ib olurduq.*

you should have been - absent, غائب اولۇردىڭىز *gha'ib olurdunuz.*

they should have been - absent, غائب اولۇردىلەر *gha'ib olurdular.*

### Imperative.

be thou - honest, اھلىعرصىن اول *ehliirciz ol.*

let him be - polite, ادبلى اولىسىون *edebli olsun.*

let us be - just, طوغۇرۇ اولەلمە *doghru olalim.*

be you - reasonable, عاقىل اولىڭىز *aqil olunuz.*

let them be - faithful, true, صادق اولىسۇنلەر *sadiq olsunlar.*

## Optative,

that I may be - strong, قوٰتلۇ اولغىم *quvvetli olayim.*  
 that thou mayst be - innocent, قباختىسىز اولاسىن *qabāhatsiz olasin.*  
 that he, she, may be - mute, دىلسىز اولە - اولسۇن *dilsiz ola-olsun.*  
 that we may be - young, كنج اولەلم *genj olalim.*  
 that you may be - blind, كور اولەسىكىز *kyur olasınız.*  
 that they may be - courageous, جسۇر اولەلىرى *jesur olalar.*

## Past.

if I had been - wise, عاقل اولمىش اوپىيدم *aqil olmush olaydim.*  
 if thou hadst been - famous, مشهور اولمىش اوپىيدك *meshur olmush olaydin,* etc.

## CHAPTER XLVIII.

THE VERB «TO BE» CONJUGATED BOTH NEGATIVELY AND  
INTERROGATIVELY WITH ADJECTIVES.

I am not deaf, صاغر دكىم *saghır diyilim.*  
 art thou diligent? جىلشغان مىسىن *chalishqan misin.*  
 is not your house large? اوكتى بىبىك دكىمى *eviniz buyuk diyilmi.*  
 we are not happy, كېغىلۇ دكلىز *keyfti diyiliz.*  
 are you not grieved? مىكدر دكلىمىسىكىز *mukedder diyilmisiniz.*  
 they are not rich, زىنكىن دكلىدىرىز *zengin diyildirler.*  
 was I not excused? معذور دكلىمىدىم *mażur diyilmidim.*  
 wast thou not a spendthrift? مىسرف دكلىمىيدك *musrif diyilmidin.*  
 was he not defective, سقاط دكلىمىدى *sagat diyilmidi.*  
 we were not ready, حاصل دكلى ايىدك *hazir diyil idik.*  
 were you not studious? چالشقاڭ دكلى مى ايىدىكىز *chalishqan diyil mi idiniz.*

were they not discreet? حدنى بىلنىدىن دكلىمىدىيلر *haddini bilenlerden diyilmi idiler.*

was I not content? خشنود اولمدىمى *khoshnud olmadummi.*  
wast thou not ashamed? مىحابىكوب اولىدكمى *mahjub olmadinmi.*

he was not ill, حستە اولمىدى *khasta olmadadi.*

we were not wet, اصلنمدق *islamnadiq.*

you were not astonished, تعاجب ايتىدكىز *taṣajjub ittiniz.*

were they not worthy, deserving? مستحىق دكلىمىدى *mu-stahiqq diyilermi idi.*

shall I not be excused? معذور اولمېيەجق ميم *maṣur olma-yajaqmii im.*

shalt thou not be rich? زنكىين اولمېيەجق ميسىن *zengin olma-yajaqmisin.*

shall not the house be full? او طۇنو اولمېيەجق مى *ev dolu olmayajaqmii.*

we shall not be so learned, عالم اولمېيەجغىر *olqadar 'alim olmayajaghiz.*

shall you not be content? راضى اولمېيەجق ميسىكىز *rāzi olma-yajaqmisiniz.*

shall not their friends come? دوستلىرى كلمىيەت كلىرىمى *dostlari gelmeyciklermi.*

shall I not be contented? راضى اولمزىميم *razi olmazmi-im.*  
wilt thou not be angry? طارغون اولمزىميسىن *darghin olmaz-misin.*

will not the tent be wide? چادر كىيىش اولسزىمى *chadir genish olmazmi.*

should we be strong? قوتلو اولورمۇز *quvvetli olurmiiiz.*

would you have been quick? چاپىك اولوميدىكىز *chabik olurmi idiniz.*

would they not have been too heavy? پك اغىر اولمزىل مىدى *pek aghir olmazlarmi-idi.*

## CHAPTER XLIX.

## ELEMENTARY PHRASES AND EASY DIALOGUES.

§ 1. Salutation *selâm*.

Good morning Sir, *sabâhîniz* صباحكتر خبر اونه افندم صباع شریفلکتر خبر اوله افندم  
 morning your good may it be Sir. صباح شریفینيز خاير ola efendim.  
 morning noble your good may it be Sir. صباح devletiniz khayr ola - olsun efendim.

How are you to-day? *bu gyun* بو كون مراجڪور نصلدر this day your health how is (it).  
 How do you do? *mizâjî sherîfiniz* مزاج شریفکور نصلدر the health noble your how is.  
 How are you? (in a friendly way) *nasl sin*. نصل سن how art (thou)?

I hope you are well, *shâ in allâh* إن شا الله مراجڪور اييتو if wills (it) God health your good is. مراجڪور اييدير.

I am quite well, thank you, بِمْ تَشَكُّرْ إِبْدَارْ إِنْ سَهْلَتْ وَعَافِيَتْدَهْ بِمْ the praise to God

*sihhatu · 'afiyetde imn teshkeyn iderim.*

health and health in I am thanking I make.

*hamd olsun pek iyim.* حمد اولسون پيك اييم.

praise let it be very well I am.

*etdim.* ايتدم

I am glad to hear it, بِحَظٍ إِبْتَدَمْ it from very pleasure I have made.

(I am very glad of it) *hazz etdim.* حظ ايتدم

Goodbye, الله اصلارلاق *ismarladiq.*

God to we commit you.

Thank you! الله امانات اوله *allāha-emānat-ola.* (It means literally, may you, be kept in trust by God's providence).

God to trust may it be.

*sa'adet ile.* سعادت ايله

happiness with.

*derlet ile.* دولت ايله

prosperity with.

*sa'adet ile.* سعادت ايله

safety and prosperity with.

*selamella.* سلاملا

safety in or with.

خوش كلدار! *khosh geldin.*

agreeable you have come.

We have well met! خوش بولدى *khosh building.*  
agreeable we found.

Are you quite well? ابی خوشمیسین *iyi khoshmisin.*  
good well are you.

خوشلر میسین *iyi khoshlar misin.*  
good agreeables are you.

How is your friend? دوستکىز نصل در *dostkiz nasl dir.*  
friend your how is.

He is ill, در خسند *khasit dir.*  
ill is.

How is your father? پدرگىز نصل در *pderiniz nasl dir.*  
father your how is.

He is not well, در دىيىل *iyi diyil dir.*  
well not is.

How is your mother? والدە كۈنصل در *valideniz nasl dir.*  
mother your how is.

May God preserve her, اللە صافىزىن *allah saqlasun.*  
God preserve her.

§ 2. Age *yash*, and Hour *säat.*

How old are you? قىـ ماشىنلاسىـ *anrik*

I am twenty years old, يكىنى ياشىدا يىم. *yirmi yashinda im.*  
twenty age in I am.

You are still young, سزها كىنجىسىخۇزىز. *siz daha genjisiniz.*  
You yet young are you.

How old is your father? پەدرىكىر قاتىج ياشنداد در. *pederiniz qach yashinda dir.*  
father your how much age in is.  
He is very old, چىرت يىشلى در. *choq yeshli dir.*  
very much aged is.

What o'clock is it? ساعت ئاچ در. *saat qach dir.*  
hour how much in is.

What is the exact time? كۈچلەن ساعت قاتىج در. *gerchek saat qachda dir.*  
true, real hour how much in is.

It is one o'clock, ساعت بىر در. *saat bir dir.*  
hour one in is.

It is past one o'clock, ساعت بىردىن زېلەد در. *saat birden ziyade dir.*  
hour one from more is.

It is half past one, ساعت بىر بىچىرت در. *saat bir buchuq dir.*  
hour one half is.

It is a quarter to three, ساعت اوچە چارىبان جىپىرك دار. *saat ucha cheyrek var.*  
hour three to quarter there is.

It is a quarter past four, ساعت دری چار بیل کچدی. *sı̄cat deurdı cherék gechdi.*  
hour the four quarter past.

It is ten minutes past five, ساعت بشی اون دیجیده کیچپور. *sı̄cat beski on daqıga gechiyor.*  
hour 5 10 minutes past.

It is not yet noon, اولده نہا اولمدى. *uyle daha olmadi.*

noon yet has not become.

It is midday, در اولده در. *uyle dir.*  
midday is.

It is nearly three o'clock, تعلشبپور. *uc̄e yaqlashiyor.*  
three to approaches.

It is midnight, گنجانه تارسپیدر. *geyja yarisidır.*  
night half its is.

The clock is going to strike, حالا ساعت سمبى حالا. *sı̄cat shımdı, shindi, chalar.*  
hour now will strike.

The clock is striking, سنبور. *ishte sı̄cat chalıyor.*  
behold hour striking.

It is very late, پك كچج در. *pek gej, gech dir.*  
very late is.

It is not late. *کنے دکن. کنے دکن.*

Good night, كېيىجىنە خېرىن ئۇمۇم  
night your good may it be.

### § 3. The weather.

We shall have a fine day كۈنۈز كۈزۈن اولىجىققى  
fine weather.

Fine weather, چۈز كۈزۈن gyuzel hawa.  
fine weather.

Bad weather, چۈز چۈز fena hawa.  
bad weather.

Rough weather, چۈز سىرت sert hawa.  
strong, severe weather.

Hazy weather, چۈز پىشىلۇ چۈز pishlu hawa.  
thick weather.

Foggy weather, چۈز دۇمانلى چۈز dumani hawa.  
foggy weather.

An overcast sky, كۆك بولۇتلىق بولۇتلىق gyuk.  
overcast sky.

It is cloudy, بولۇتلىق دىر بولۇتلىق dir.  
cloudy is.

gyunumuz gyuzel olajaq.  
day our fine will be.

The weather is mild, *hawa mulayim*.

weather mild.

It is very warm, *hawa pek sijaqdir*.  
weather very warm is.

There will be a storm, *firtina olaqaq*.  
storm will be.

It is raining weather, *yaghmurli bir hawa dir*.  
rainy a weather it is.

It rains, *yaghmuri yaghyyor*.  
rain it is raining.

It thunders, *gyulk gyurliyoyr*.  
sky is thundering.

It lightens, *shimshek chaqiyor*.  
the lightning is flashing.

The wind has changed, *ruzgar deyishdi*.  
the wind is changed.

The weather is clearing, *hawa aghilmagha bashladi*.  
weather to clear has begun.

The wind is very high, دۇر كار پىك بىوكىشكىلىدى *poyraz ruzgar* the wind much has risen.

It blows from the N. E., نېزىز اسىرىز *poyraz estiyor*.  
N. E. is blowing.

It is very dusty, تىز پىك جوقىدر *toz pek choqdur*.  
dust very much is.

It is cold, هوٰ صوغۇقلار *haca soghugdur*.  
weather cold is.

It snows, قار ياغىبىر *qar yaghijor*.  
snow is raining.

It freezes, طوڭىزىر *doniyor*.  
it is freezing.

The water is frozen, سو شۇكىدى *suv dondu*.  
water is frozen.

It hails, دۇلۇ ياغىبىر *dolu yaghijor*.  
hail is raining.

It thaws, بىزىم رىزىز *buzlar eryior*.  
ice is melting.

<sup>20</sup> It is very muddy, جامىء پىك جوقىدر *chamur pek choqdur*.  
the mud very much is.

It is dark, قراڭلۇدۇر *qaranlıqdir*.  
darkness is.

It is difficult walking, صورقادۇر *sogaqda* يۈزۈمەسى كۈچلەر *yurumesi gynchdur*.  
street in one's walking difficult is.

The dew falls, جىيان جو ياغىپۇر *chig, chi yaghıiyor*.  
the dew is raining.

It is moonlight, ايلك آبىنلىغىدىر *ayin aydınligidir*.  
of the moon light its is.

#### § 4. Questions سؤال سۈزۈ!

Can I enquire? صورا بىلەمېيم *sora bilirmi-im*.  
ask do I know.

Will you permit me? بىڭىنلىكىرىڭىز رخختت وىرئىمىسىز *bana rukhsat verimisiniiz*.  
me to permission will you give.

With your permission, رخختىڭىز اىلە رۇخساتىنىز *rukhsatiniz ile*.  
permission your with.

Have the goodness, كەرمە ئەلە كەرمە كەرمە eyle.  
goodness do.

I have a request to make to you, *siza bir rıjam var.*  
سزه بۇ رڄام دار.

I have a favour to beg of you, *siza bir cinayetim var.*  
سزه بۇ عنایتم دار.

Will you do it for my sake? *khāfirin ichin idermisiniz.*  
خافضەن اېچۈن ايدىمىسىز.

You will have rendered me a great service, *allâh mukâfatini versin.*  
الله مکاۋىتىقى دىرسۇن.

May God reward you, *siza zîmet hizmet itmiş olursınız.*  
سزه حمّت حمّت فىرىزىم تو مۇنىشىز.

I am giving you much trouble, *chog zahmet veriyorum.*  
چوق زەمت فىرىزىم.

You take too much trouble, *chog zahmet idiyorsiniz.*  
جوق زەمت. ايدىپىرسىز.

I am much indebted to you, *siza pek borju-im.*  
سزه پىك بورجاوايم.

You have done me a great service, *bana bir buyuk hizmet yapdınız.*  
بانا بىر بىيۈرۈك سەھىت بىپدىكىز.

I thank you, *teshekkyur iderim.*  
تىشكىر ايدىرىم.

### § 5. News حوادیس.

What is the news? حوادیت وار ne havādis var.  
what news there is.

\* Is there news to-day? بو كون خبر دارمی? bu gyun khaber varmı.  
this day news is there.

I have not heard any, قیچیغ نز شی اشتمدیم hich bir shey ishitmedim.  
any one thing I have not heard.

Do they still speak of war? حالا جنگ صحبتی دارمی hala jenik sohbeti varmi.  
still war talk is there.

Have you heard of anything fresh? بکى يېرىشى دارمى يېكىدىن نە وار ne var.  
new a thing is there, from new what is there.

What do they say in the town? شەھىدە نە سۈپىلۈرلەر shehirde ne suweyluyorler.  
in town in what are they saying.

There is good news, پىكى كۈزى خبر دار pek guyzel khaber var.  
very good news there is.

The news needs confirmation, بو خبرى تىمىدىق ايتىمان لازىم khabari tasdiq etmek lazim.

This chapter is continued in another volume.

**Have you heard from your brother?** بِرَادِرِكُونْ خَبَرُ الْأَخْدَمِ؟ *biraderimden haber aldınız mı.*

**I have not heard for two months,** اِيْكى آيْدَنْبُوْر خَبَرِيْنِيْ آلَدَم *aydanberi haber almadım.*

**It is three weeks since he wrote,** اوْحْ هَفْتَه در بِازْمَدِي *uch hafta dir yazmadı.*

**I expect a letter from him every hour,** سَاعَةً تِلْكَنْ سَاعَةً بِر مَكْتُوبَنَه مَنْظَرِم *sitätten saat bir mektubina muntazirim.*

**Have you read the papers?** غَزَّلَرِي اِوقَدِ كَرْمَى *ghazetlari okudumuz.*

**the newspapers have you read.** the newspapers have you read.

**What do they say?** نَهْ سُوْبِيلِيُورْلَارِ what do they say.

**Where are you going?** نَرِيْبَه كِيدِيْبُورْسَكَزْ to where are you going. *nereye gidiyorsuniz.*

**Do you wish to come with me?** تَمْلَه كَلْسِسَنِي اِسْتَوْبِوسْكَزْ to where conferring honor are you making. *benimle gelmesini istermisiniz.*

**I will gladly, I wish.** اِسْتَرِيم. پِلَكِ اِبُو pek iyi. with me the coming do you with. *isterim. istersiniz.*

Whither will you go, *nereye istersiniz gitmeye.*  
نَرِيْهُ اسْتَرْسَكُرْ كِيْتَمَكَه  
to where do you wish to go.

Is Mr. . . at home? *filan efendi evindemi.*  
فَلَانْ افْنَدِي اوْنَدِه  
so and so Mr. in his house.

He is not at home, *evde dijil.*  
اِوْدَه دَكَلْ

in the house (he) is not.

Can you tell me where he is? *nerede oldugunu bize suweyleye bilirmisiniz.*  
نَرِدَه اوْنَدِبَغْنَى بِرَه سَوْوَلِبَه بِيلُورْهِمِسْكُرْ  
where his being to us  
saying do you know (can you say).

I think he is gone to see his sister, *gyurmeye gitli qiyas ilerim.*  
جَهْشِبَرْهِمِسْكُرْ كِورِمَكَه كِيْبِتَنْدِي فِيْلَاسْ ابْدَرْم  
to see gone supposition I make.  
his sister

Come near, I have something to say to you, *yanima gel size basz suweyleyejeyim shey var.*  
يَا نِمَه كَلْ سَرَه بِعَصَصِي سَوْيَلِيْلَه جَكَمْ شَشِي دَارْ سَوْيَلِيْلَه جَكَمْ  
to my side come some I will have to say a thing there is.

Are you speaking to me? *banami suweyyiyyorsinz.*  
بَنَامِي سُوَيْلِيُّورْسِنْزْ  
to me are you speaking.

Do you understand what I say? *didiyimi dediyimi annayormisiniz.*  
دِيْدِيْكِمْيِي اكْلِيلِيُورْمِيسْكِرْ  
my saying do you understand.

Why do you not answer me? *bak neyyimjan jowab vermiyyorsinz.*  
بَكْ نِيْجِمْجُونْ جِوْبَابْ وِرْمِيْلِيُورْسِنْزْ  
to me why answer do you not give.

Do you not speak Turkish? *turkja suweylemezmisiniz.*  
تُرْكِجَهْ سُوَيْلِمَهْمِيسْكِرْ  
the Turkish language do you not speak.

A little sir, *peki az efendim, bir az tekellim iderim.*  
پَكِيْ آزْ إِفَنْدِيمْ بِرْ آزْ تِكَلِيمْ إِيدِرِيمْ  
very little sir, a little speech I do.

I understand a little, but I cannot speak, *annayorum lakin suweylemeyejorm.*  
اَكْلِيلِيُورْمَ لَكِنْ سُوَيْلِيُورْمِيْزِرْ  
but cannot speak.  
a little I understand

§ 6. Visit, زیارت; *ziyāret*.

There is a knock at the door, قیو چالینیور *qapi chaliniyor*.

Go and see who it is, کیت باق کیمپر *git baq kimdir*.

Go and open the door, کیت قپویی اچ *git qapiyi ach*.

It is Mr. so and so, فلان افندیدر *filan efendidir*.

I am very glad to see you, شریفکندن چوق خوشلندم *teshrifinizden choq khoshlandim*.

I have not seen you for a long time, تقدن برو سزی کورمدم *choqdan beri sizi gyurmedim*.

Pray be seated, رجا ایدرم اوتورك *rijā ederim oturun*.

Take a seat, عنایت ایدک اوتورك *ināyet edin oturun*

Do, pray sit down, کترک اوندیهہ صاندالیہ کترک *efendiya bi sandaliyye gyeturun*.

It is a real pleasure to see you, مزی کوردیکمدن پک خوشلندم *sizi gyurdiyimden pek khoshlandim*.

I hope you are well, ان شا الله مزاجکن ایودر *in shā allāh mizājiniz iyidir*.

Excellent; the pleasure I have in seeing you does me good  
بلا اعک اوندم سزی کورمک بندہ کرہ موجب  
pek a'lū efendim sizi gyurmeh  
bendenize mujibi mahzuiyyetdir.

Contentment is a great physician, خشنودیت طبیب عظیمدر *khoshnudiyet tabibi 'azimdir*.

Will you stay and dine with us, بنم ایله طعام ایدرمیسکن *bizimle ta'am idermisiniz*,  
طعامی برابر ایدلیم *ta'ami beraber idelim*.

. . . . . بنم ایله طعامه قالو میسکن *bizimle ta'ama qalir misiniz*.

ایشم وار کیده جکم کیده بیم I am busy, I cannot stay, I must go, *ishim var gidejeyim, gideyim.*

You are in great haste. پك عاجله ايد يورسکن *pektejle idiyorsunuz.*

Surely you can stay bir az deha oturok بىر از دها او تورك *{ bir az daha oturun.  
a little longer, bir az daha eylenin.*

I will stay longer another time, بشقه وقت حوف او قوروم *bashqa vagit choq otururum.*

I hope to see you again, ان شا الله سرى يقيندە كوروم *an shā allah sizi yaqinda gyururum.*

### § 7. Breakfast, قهۋەلتى qahwalti.

Have you breakfasted? قهۋەلتى ايتدىڭىمى qahve alti, *qahwalti etdinizmi.*

Not yet, خىير دها انتىم *khayr daha etmedim*

You will breakfast with us, بىز مىلە قهۋەلتى ابىدە جىكسكىز *bi-zimle qahve alti, qahwalti edejeksiniz.*

Breakfast is ready, قهۋەلتى حاضر *qahve alti, qahwalti hâzır.*

What will you take? نە بىك ne yemek istersiniz.

Do you not take something with the coffee? قهۋە ايلە بشۇھە qahre ile bashga bir shey *yeyejekmisiniz.*

I will take a little meat, بىر پارچە ات بىيە جىم *bir parcha et yeyejeyim*

May I offer you a slice of veal? سىزه بىر پارچە دانا اتى size bir parcha dana eti vereyimmi.

You have eaten nothing, بىر شى يىمدىكىز bir shey yemediniz.

Take a little more, بىر پارچە دخى بىك bir parcha daha yeyin.

أى والله بىندە كىزه بو فدر، الوبىر ey vallah bendenize bu qadar elverir.

Will you take a roll? خىاناجىبلە استر مېسىكىز franjila istermisiniz.

Is the coffee strong enough? قهۋە قوتلى مى qahve quvvetli mi.

It is excellent, بک اعلا *pek a'lâ.*

Is it sweet enough? شکری یتشورمی *shekeri yetishirmi.*

Make yourself at home, ندی خانه کرده اولدیگنگن کبی خوتک *kendi khaneinizde oldughunuz gibi tutun.*

### § 8. Before Dinner, طعامدن اول *ta'amdan evvel.*

What time do we dine to-day? طعام ساعت قاجد، *ta'am saat qachda*  
کون ساعت ایده جکز *bu gyun saat qachda ta'am edejeti.*

We are to dine at four o'clock, طعام ساعت درتده، *ta'am saat deurtde,*  
ايده جذز *edeyiz.*

Shall we have any body to dine to-day? طعام و کون کمسهمنز *ta'am bn gyun kimsemiz rarmi ta'umdu.*

Yes. I expect some one, اوت بیرنئی بکلیبورم *eret birir bekleyorum.*

What did you order for dinner? يمك نه اصمبلدکر *yeme ne ismarladiniz.*

Have you ordered the dinner? خدامى اصمبلدکزمى *ta'an ismarladinizmi.*

What have we for dinner? يمکله نمی وار *yemekde nemiz va*  
Did you send for any fish? صاتون المغه آدم کوندردکزمى *baliq satin almagha adam gyunderdinizmi.*

No fish came to-day, بو کون هیچ بلق دلمدی *bu gyu hich baliq gelmedi.*

### § 9. Dinner, اخشم *akhsham, aysham, yemeyi.*

The dinner is ready, سفره حاضر *sofra hazirdir.*

Come to dinner, بیورك يمکه *buyurun yemeye.*

Will you take some soup? بز از چسوبه استرمیسکن *chorba istermisiniz.*

No thank you, I will trouble you for some beef, بز افندم بز از صغرا تی عنایت ایدک *khayr efendim bir sighir eti inayet edin.*

What part do you prefer? قنگی طرفنی سورسکر *hanghi tarafini seversiniz.*

Will you have it well done, or under-done? پک پشمشنی *mi* است، سکر از پشمشنی *mi istersiniz az pishmishini mi.*

Well done, if you please, عنایت ایدک *pishmish tarfindan inuyet idin.*

Have I given you what you like? سرک مزاجکزه کوره ویردمی *sizin mizajiniza gyure verdimmi.*

Is this such as you like? بو پارچه مزاجکزجه می در *bu parcha mizajinizja mi dir.*

It is excellent, اعلا در *pek 'ala dir.*

I will have some of this leg (of mutton), شو بوددن بور از برم *shu butdan bir az yerim.*

Shall I send you some of this pudding? شمدی سزه شو بوددن *shimdi, shindi, size beurek-den bir az gyundereyimmi.*

Thank you very much, پک تشکر ایدرم *pek teshekkyur ederim.*

#### § 10. At table, سفره‌ده ایکن *sofrada iken.*

What shall I help you to? ذه ویرايم سزه *ne vereyim size.*

What will you have? ذه است، سکر *ne isteriniz.*

Will you take a little of this roast beef? قرارتمه‌بی سورمیسکر *qizartmayi severmisiniz.*

I am not very fond of fat, خوشلنم *pekhaghidan hazz etmem, khoslanman.*

Give me some of the lean, if you please, قب اندلن ویرک *qaba etden verin rijā ederim.*

Did you like the roast beef? کبابی بکنديکرمی *kebabı be-yendinizmi.*

It is excellent, اعلا پک *pek 'ala.*

It is delicious, لذیذ پک *pek leziz.*

مزاچكزجه اولديغىندن حظ ايتىدم I am very glad you like it, oldughundan hazz etdim.  
*mizajinizja oldughundan hazz etdim.*

Here are broccoli اشته قره لخنه ishte qara lahana.  
 and spinach, اشته اسپناك { ishte ispanak.

Take some of this grilled fowl, it is very good, بو طاوق  
 قاورمىسىندن بىكىز پك ايو در bu tawuq qawur-  
 masindan yeyiniz, pek iyi dir.

نحوه مى استرسكز قرنابت مى Will you have peas or cauliflower?  
 nohud mu istersiniz garnabit mi.

كوكوجىنلر بىر ابو پىشمىش The pigeons are not well done,  
 gyugerjinler bir iyi pishmemish.

Do you eat salad? صلاته يرميسكز salata yermisiniz.

قاته اكمك مى استرسكز Will you have fresh or stale bread?  
 taze ekmek mi istersiniz bayat mi.

هېچ بىر شى يېمىرسكز افنىلم You don't eat anything, Sir,  
 hich bir shey yemeyorsunuz, efendim.

I have had خىليلاجە يىدم khaylija yedim.  
 enough, چوق يىدم choq yedin  
 el verir artiq.

Bring in the fruit, يېمىش كتۇك yemish getirin.

اشته يېمشك پك كۆزلى - پك اعلاسىي Here is very good fruit,  
 ishte yemishin pek gyuzeli-pek aulası.

هېپسىندن زىدە هېپسىندن زىدە I prefer peaches and plums to any other,  
 hepsinden ziyade sheftali  
 ile erik severim.

قيسينىك پك اولىشى A ripe apricot is an excellent fruit also,  
 qaysinin pek olmusu ala yemish-dir.

Many people prefer figs, but I find them tasteless, چوق ادم  
 انچىچىر توجىجح ايدىر بىكا كوره طاتسىز كلور adam injir terjih eder bana gyure tatsiz gelir.

No doubt you like grapes, please take this bunch, شبهه‌سز اوزومى سورسکىز الکزدىق شو صالقمى shubhesiz ozumu seversiniz alinidig shu salqimi.

I will take a little cheese, بىر از پىيىزدىن الورم bir az peynir-den alirim.

Will you take a glass of wine? اىچەجكمىسىكىز bir qadeh sharab, sharap, ichejekmisisiniz.

I am much obliged, I do not drink (wine), پك ممنونم لكتن pek memnunum lakin ichmem.

### § 11. Tea, چای اىچمك اوززە

Have you carried in the tea things? چاي لوازماتنى كتوردكمى chay lewazimatini geterdinni.

Every thing is on the table, هېپىسى سفره اوزىزلىدەر hepsi sofra uzerindedir.

Is the water boiling? صو قىيىنابورمى su gaynayormu.

Tea is quite ready, چاي حاضر chay hazir.

They are waiting for you, سزى بىكلىيورلار sizi bekliyorlar.

I am coming, كلىيورم geliyorum.

I follow you, ارقەكىزدىن كلىيورم arganizdan geliyor.

We have not cups enough, چاي فلجانى ادارە اينتىپور chay filjani idare etmeyor.

We want two more cups, بىزە اىكىي فلجان دەغا كتۇر bize iki filjan daha getir.

Bring another spoon and a saucer, بىر قاشق ايلە بىر ظرف bir qashiq ile bir zarf daha getir.

You have not brought the sugar-tongs, شكر ماشاسنى كتۇرمىدىكىز sheker mashasini getirmediniz.

Put water in the tea-pot, چاي اىرىغىنه صو قىيىكىز chay ibri-ghina su qoyunuz.

Do you take sugar? شكر استىرمىسىكىز sheker istermisiniz.

Do you take cream? قايمق استىرمىسىكىز qaymaq istermisiniz.

Do you take milk? سوت سود استرمیسکر *sut, sud istermisiniz.*  
 بکا بىر از دها سوت سود استرمیسکر *beka bir az daha sut, sud, istermisiniz.*

I will thank you for a little more milk, سوچ دها بیره بىليرم *size daha vere bilirim.*  
 بکا بىر از دها سوت سود عنایت ایتسکر *beka bir az daha sut, sud, inayet etseniz.*

The tea is very strong, چای پك قوتلو *chay pek quvvetli.*  
 I can give you more, سوچ دها بیره بىليرم *size daha vere bilirim.*  
 What will you take? دها نه استرسکر *daha ne istersiniz.*

Here are cakes of different sorts, اشته فورابینهنک بىر فالج نوعی *ishte qurabiyenin bir qach nerri.*

Take some of this also, بونداندا بیورک *bundanda buyurun.*  
 Take some of this cake, it is very good, بو بورکدن بىر از ايلك پك ابو در *bu beurekden bir az alin pek iyi dir.*

Have you sugar enough in your tea? چایكىشكىرى يىنشورمى *chayinizin shekeri yetishirmi.*

It is excellent, پك اشىك در *pek wila dir.*

Will you take another cup? بىر فنجان دها استرمیسکر *bir filjan daha istermisiniz.*

No thank you, عفو ايدرىسىكز استتم *afz edersiniz istemem.*

Take away, فالدرا ارتق شۇنى *qaldır artiq shunu.*

### § 12. Correspondence, مکاتبه *mukyatebe.*

Bo كونكى پوسته ابله مكتوب by to-day's mail, كوندر مكلم ايدر *bu gyunku posta ile mektub gyundermekliyim ijab eder.*

Have you any writing paper? مكتوبلاڭ داغىدكىز وارمى *mek-tubluq kyaghidiniz varmi.*

Will you give me a sheet of paper? بىندىكىز بىر يپراق كاغذ عنایت ايدكىز *bendenize bir yapray kyaghid inayet ediniz.*

Give me some ink and a pen, بىر فلم عنابىت بىر مركبلاڭ *bir az murekkble bir qalem inayet buyurun.*

There are no pens, قلم بىقدۇر *qalem yoqdur.* \*

There are some in the pen case, دۇيدىك ئىچىنە وار در *di-vidin ichinde var dir.*

Go to my study, you will find all you want, يازىۋ اوطەمە كېرىك استىدكلىرىكىرى بولۇسلىرىنىز *yazi odama girin istediklerinizi bulursunuz.*

Lend me your knife, بىلەرمىسىڭىز بىر از وىرە قلمىتاشكىزى *qalem-trashinizi bir az vere bilirmisiniz.*

What for? نە ئىچىون، نىياجىون { ne ichin, nichin.  
نە يامغا ne yapmagha.

I want it to cut a pen, فلمى يونتمق ئىچىون *galemi yont-maq ichin.*

I have a knife but it does not cut well, بىر قلمىتاشم وار اما كىسمۇز *bir qalemtrashim var amma kesmez.*

It should be sharpened, بىلەنمىسى لازىم كىلدى *bilenmesi lazim geldi.*

Shall I mend your pen for you? قلمكىزى يونتۇيم ئاسترمىسىڭىز *galeminizi yontayim istermisiniz.*

Do you like it hard or soft? كوشكمى سرتىمى ئاسنۇمىسىڭىز *gevshekmi sertmi istermisiniz.*

I do not like it too hard, پىك سرت استىم *pek sert istemem.*

Here it is, try it, اشته الڭ باقىڭ *ishte alin baqiniz.*

It is too fine, پىك انجاھە در *pek inje dir.*

Try it again, بىر دەھا باقىڭ *bir daha baqiniz.*

It is very good, پىك اعلا دۇر *pek aila dir.*

I am very much obliged to you, پىك مەمنۇن اولىدۇم *pek memnun oldum.*

You will find it easier to write in your style with a reed cut in the Turkish way, سۆزك عادىتكىزە كورى قامش قلم اىيلە يازماقلەدە دەھا سەھولت وار در

*sizin 'adetinize geure qamish qalem ile yaz-magliqda daha suhulet var dir.*

Yes, had it been to write Turkish with, a Turkish pen

- \* would have been best, but as it is for English, اوت ترکجه يازمۇق اولىلىقى is a quill better, ترک قلمى اولاذر اما انكلزجه اولدغى ايچچون evet turkje yazmaq olaydi. turk qalemi evladir amma inglizje oldughu ichun tuy qalemi daha iyidir.

For my part I generally use quills to write both languages  
بن ايسه ايكييىندىن توى قلمبلە بازارم ben  
ise ikisindede tuy qalemi ile yazarim.

If you wish your letter to go to-day, you have no time  
اکىر مكتوبىنى بى كونكى پوستە ابلە to lose, eye كوندرىمك استرسكەر عاجىلە ايتىمك لازىمدر mektubinizi bu gyunku posta ile gyundermek isterseniz ajele etmek lazimdir.

It is already very late, كېم بىلە فالدى gech bile qaldi.  
I shall not be long, پىك اوزانىم pek uzatmam.

While I am finishing this, be so kind as to fold the others,  
كىرم ايلە بن شو مكتوبى بتورناجىيە قدر سز kerem eyle ben shu mektubu bitirinjeye qadar siz obirlerini baglayin.

Have you signed it? امىضا اىتىدىكىمى imza etdinizmi.  
I think I have, but I do not know if I put the date,  
ظن ايدىرم امىصاصى قىىدم اما تارىخى قىيدىممى zann ederim imzusini qoydum amma tarihini qoydummi qoymadimmi bilmem.

What day of the month is it? بو كون آيك فاچىيدىر bu gun ayin qachidir.

To-day is the 7<sup>th</sup>. بو كون آيك يىدىسىيدىر. bu gun ayin yedisidir.

Where is my man? خدمىتكارم نىزدە hizmetkyarim nerede.

Here he comes, اشته كلىپور ishte geliyor.

Take these letters to the post at once, تېيز بو مكتوبلىرى tez bu mektublari postaya getur.

§ 13. The Hour, saat ساعت.

ساعت قاچدە در بىلىرىمىسىكىز *sā'at qachda dir bilirmisiniz.*

I don't know exactly, بىلىم *haqiqatini bilmem*

Look at your watch, ساعتىڭىز باقىڭىز *sā'atiniza baqiniz.*

I forgot to wind it, قورمۇغە اونتم *qurmagha unutdum.*

It does not go, ايشلەميمىر *ishlemeyir.*

ساعت قاچە كىلمىشدىر سۆزكى *sā'at qacha gelmisdir sizinki nasildir.*

Does yours go well? سۆزكى ايو ايشلەميمىرى *sizinki īyi ishleyormi.*

Mine does not go well, بنمكى ايو ايشلەميمىر *benimki īyi ishlemeyir.*

It is too fast, ايلەر كېدىمەر *ileri gidiyor.*

It is too slow, كېرىۋ قالىمۇر *geri qaliyor.*

It loses a quarter of an hour every day, بىر جىركىن چايىك كېرىۋ قالىمۇر *gyunde bir char-yek (cheyrek) geri qaliyor.*

The main-spring is broken, زىنبەرىنى قىلدى *zemberegi qirildi.*

I like the figures on the face of the watch to be in Turkish, رىفەلىرىنى تۈركىچە استىرمى *raqamlarini turkje isterim.*

I am going to send it to the watchmaker, ساعتاجىيى بىه كوندرىجىم *sā'atiyiya geunderejeyim.*

You will do well, ايو ايدرسىكىز *īyi edersiniz.*

· § 14. Morning, صباح وقتى *sabah waqtı, waqtı.*

You are up already! وائى قالقدىزمى *wāy, wāy qalqđinizmi.*

I generally rise early, اركن قالقىرم *ekseri erken qalqarim.*

How have you slept? بو كىباچە نىصل اوپىدۇكىز *bu geyje nasl uyudunuz.*

I slept without waking, اويامقسىزىن اوپىويم *hich uyu-maqszizin uyudum.*

I went to bed, پك كىچ ياتىدەم *pek gech yatagha girdim.*  
very late, } پك كىچ ياتىدەم *pek gech yatdim.*

I could not sleep, خېر اوپىويمەلمەم *khayr uyuyamadim.*

I never closed my eyes all night, بىتون كىياجە كۆزبىمى قىپامەلمەم *butun geyje gyuzumu qapamadim.*

### § 15. A Walk, سېرىز *seyr.*

See what fine weather it is! اشتە بىر كۈزۈك ھوا *ishte bir gyuzel hawa.*

Very fine, پك اعلا *pek cali.*

Shall we go for a walk? شویلە بىر دولاشىمە استىدادىڭ وارمى *shuyle bir dolashmagha isti'dadiniz varmi.*

Willingly, باش اوستننە *bash ustune.*

Which way shall you go? نە طرفە كىيدى جىكسىز *ne tarafa gidejeksiniz.*

Let us go out of the town, شەھىدىن دېشارى جىقلەم *shehirden dishari chigalim.*

Let us go and enjoy the country air, سەھانىڭ ذوقنى كورالىم *sahranin zevqini geurelim.*

I am afraid the roads may be very dusty, شۇقارماكە يوللىرى پك *qorqarimki yollar pek tozlu olmasun*

The rain has laid the dust, يەغىمۇر تۆزى باصدىرىدى *yaghmur tozu basdirdi.*

If we enter this wood we shall be sheltered from the sun  
شۇ قرويە كىيرىسەك كونىشىدىن مەحافەظە اولۇرۇز *shi quruya girersek gyuneshden muhafaza olunurus*

Will you cross this field? it is the nearest way home,  
ماڭانىڭ اورتاسىندىن كىچمك استىرمىسىز ئوك پك *bu tarlanin ortasindan gechmei istermisiniz evin pek qisa yoludur.*

You walk too fast, پاک سرعتلى يورپورسكتز *pek sur'atli yuruyorsiniz.*  
 I cannot keep up with you, سزك ايله براير كيدىم *sizin ile beraber gidemeyorum.*

Do not go so fast, it is not late, دها كچ دكل عاجله اتمە *daha gej diyil ajele etme.*

We shall return in time, اركن عودت ايتىمىش اولىوزز *erken ardet etmish oluruz.*

Are you not tired? يورغۇن دىلمىسىڭ *yorghun diyilmisiniz.*

No, the walk has done me good, خىبىر كىرمەك بىكا يارادى *khayr, gezmek bana yaradi.*

### § 16. Evening, وقتى اخشم وقى *aqsham vwaqtı, waqtı.*

It begins to get late, اورتلق قارماغە باشلادى *ortalıq qararmagha bashladi.*

Has Mr. so and so not come home yet? filan kimesne daha avdet etmedimi.

I think he will not be late, ظن اىىدرىم كىچ قالماز *zann ederim qej qalmaz.*

I hear a knock, پۇ چالنىيور ايشېيدىيۈرم *qapi chalinyor ishi-diyorum.*

Probably it is he, غالبا اوذر *ghaliba o dur.*

Just so, it is he, تا كىندىسى *ta kendisi.*

Good evening, اخشم بىرىغۇلار خىبىر اولىسون *aqsham sherifler khayr olsun.*

I hope I have not kept you waiting, ان شا اللہ سىزى *in shā allāh sizi bekletmedim.*

Not at all, it is only ten o'clock, خىبىر دها ساعت اوندە *khayr daha sū'at onda.*

I have arrived just in time, تمام وقتىندا كلدم *tamam vwaqtinde, waqtinde geldim.*

It is a beautiful evening, كىياچە پاک كۈزۈل *geyje pek gyuzel.*  
 Are you tired? يورغۇنمىسىڭ *yorghunmisiniz.*

Not at all, خیو *khayr*.

Won't you rest a little? بىر از استراحت ايتمىز مېسىكىز *bir az istirahat etmez misiniz*.

No thank you, I shall go to bed, اللهه امانت اولك كيدوب *allaha emânet olun gidip yatajaghim*.

It is not more than ten yet, ساعت اوىدىن زىادە دىكىل *sâ'at ondan ziyade diyil*.

I wish you good night, كىباچە كىز خىير اولك *geyjeniz khayr ola*

### § 17. Bed time, وقتى *yatmaq rwaqtı waqtı*.

I wish to go to bed directly; make my bed, انگىمى چاپىك *yataghimi chapuk, chapik yaq yatajaghim*.

I am going at once, چاپىك كىدىبىرم *chapuk, chapik gidiyorum*  
Light the fire in my room, for it is very cold, وظەمك *ateshini chapuk chapik yaq hava pek soghug*

Everything is ready, you can go when you like, & مان *odami ateshini chapuk chapik yaq hava pek soghug*  
جىقىق استرسكىز هېپىسى حاضر *ne zeman chtiq maq istersiniz hepsi hazir.*

Shall I help you to undress? زى صويىغە ياردىم ايدىيمى *sizi soymagha yardim edeyimmi.*

Has anybody called? كىمسە كلوب بنى ارادىمى *kimse gel beni aradimi.*

A gentleman came whom I did not know, he did not leave his name, لمدىكم بىر ادم كىلدى ادېنى صورىم *bilmedigim bir adam geldi adı sordum suweylemedi.*

He said that he would call again to-morrow, قىلم دىدىلى *yarin gelirim dedi.*

Are there any letters for me? بىر مكتوب المدىمى *hich bir mektub almadinmi.*

Bring them that I may read them before I go to bed,  
عایدە کیتەر ياتمازدىن اول اوچىيەيم  
*haydi git getir yatmazdan evvel oguyayim.*

What time would you like to be called?  
سزى قاچىدە اوياندرىيەم  
*sizi qachta uyandirayim.*

Seven o'clock at latest, هيچ اولىمىسىز ساعت يدىدە  
*hich ol-mazsa sā'at yedide.*

You may depend upon my punctuality, بنم دوامىي بىلورسکىز  
ben devāmimi bilirsiniz  
*ben ihmäl etmem.*

If you wish to rise, seven o'clock has just struck, اكىر قالقىمىسىنى  
استرسكىز ساعت يدىيە  
*eyer qalqmasini isterseniz saat yedije geldi.*

Open the curtain and blinds that I may see clearly, پەرەلەر  
ايلاھ كېنكلرى آجىكە ايدينلىغى كورۇيەم  
*perdeler ile kepenkleri ach ki aydinligi gyureyim.*

Do you wish me to light the fire before you get up?  
قالقمازدىن اول آتشكىزى ياقعىيم استرمىسىز  
*qalq-mazdan evvel ateshinizi yaqayim istermisiniz.*

Give me a piece of soap and a towel, بىر از صابون بىرە  
حولى bir az sabun birde havlu,  
*bir havli ver.*

The soap is on the table by your side, and the towel is  
صابون سۆزك يانكىزدە on the back of the chair,  
أولان سفرنەك اوستىنەدە وحولو حولى صندالىيەنەك  
bir sabun sizin yaninizda olan sofranin us-  
tunde ve havlu, havli, sandaliyyenin uzerinde dir.

I have / اشتە بو چاماشور فنا بىقانىمش  
ishte bu chamashir fena yiqanmish.

It / the hairdresser to come and cut my hair, بىرە سوبىلە  
كىلسىون صاجلىيەمى كىسسون  
*berbere suweyle gelsin sachlarimi kessin.*

These stockings are not fit to wear, there are holes in them,  
بو چوراپلرک كيلاجك حالي او لمديغىندن بشقة  
*bu chorāblarin giyilejek hali  
olmadighindan bashqa delikleri bile var.*

Here is another pair quite new, اشته يكى جوراب *ishte yeni chorab.*

I can dress myself without you, سنكسر كينه بيلورم *seninsiz giyine bilirim.*

Go and tell them to saddle my horse, as I wish to have  
هایدە هابدى كىيت سوبىلە آتمى  
ايدىمكە هوالىك فنانىيى كچدى شىمنىشكە  
git suweyle atimi eyerlesinler zira gezmeye  
gidejeyim.

### § 18. Spring, الڭ بھار *ilk bahar.*

I think at last the bad time is over and that we are  
طن ايدرىمكە هوالىك فنانىيى كچدى شىمنىشكە،  
زانن الڭ بھارك زوننى سورىز  
*zann derimki hawalarin  
fenalighi gechdi shimdensora ilk baharin zev-  
qini sureriz.*

The green leaves are coming out, and soon we shall see  
تازە يپرەق چمن كورۇكە باشلادى واز وفتىدىشكە اغجلەركە  
جيچكلەندىبكىنى تورۇرۇز  
*taza yapraq chemen gyu-  
runmeye bashladi ve az waqitdansora aghaj-  
larinda chicheklendigini gyururuz.*

Nothing is more enjoyable than to hear the birds celebrate  
by their songs the return of fine weather,  
ايمام بهاردا قوشلۇك او aziنىي اشتمىكىدىن زىيادە صفالو  
ئىيام بهاردا qushlarin ava-  
*zini ishitmekden ziyade safali bir shey olmaz.*

At this season the air is scented by the sweetness of the flowers which cover the fields, بو ایامده هوانك لطافتي چايبلره زينت و بيرن چيچكلرك رايچه سندن bu eyyamda hawanin letäfeti chayirlara zinet veren chicheklerin rayhasindan neshet eder.

Already the nightingale has been heard, بلبل اوتمىكە باشلىدى bulbul eutmeye bashladi.

To my mind this is the most agreeable time of the year, بناجە سەنەنک اك اسو وقتىدیر benje senenin en iyi vaqtidir.

It is also that in which Eastern poets delight, ايام بهار اوپىلە نى وقتىداركە شاعرىلىرى عەر بىر فصلدىن eyyumi bahar euyle bir vaqitdirki shargi shairleri her bir faslden ziyade medh ederler.

I dare say you know the charming ode upon the return of spring by the Turkish poet Mesihi, شبهەسز مسيحىينك ايام بهار اووزنە اولان منظومە لطيفەسىنى shubhesiz mesihinin eyyami bahar uzerine olan manzume-i latifesini bilirsiniz.

Yes, it is really a poem full of taste, grace, and sweetness, فى الواقع لطيف وشيرين بى نطقدر fil-vaqi' latif ve shirin bir nutqdur.

### § 19. In a garden, باغچەدە bagchada.

One breathes here a sweet scented air, بورادە هوا پك نفيس قوقۇيور burada hawa pek nefis qoquyorum.

The flowers emit a delicious scent, چيچكلردن غاييت كۈزۈل قوقۇ كلىيور chicheklerden ghäyet gyuzel qoqu geliyor.

لاغاجلىريکىرك چوق مىۋە وېرىجىكى ئاخاللىرىڭىز چوق مىۋە وېرىجىكى اكلاشىلىر ئاخاللىرىڭىز aghajlarinizin choq meyve verejegi anlashiliyor, anashiliyor.

Your vegetables want water, سبزەلرگىز صو استر sebzeleriniz su ister.

Come and see my flowers, كور gel chicheklerimi gyur.

Your garden begins to look beautiful, باغچە كۈك نظارتى كۈزىلنمكە باشلادى baghchanizin nazareti gyuz-ellenmeye bashladi.

The flowers are coming out freely, وار chicheklerin kesreti var.

This lawn pleases me much, bu يېشىللەك پەك بىكىنپۇرم yeshillik pek beyeniyorum.

The narcissus will soon bloom, زەپىن قىدح بېغىندە چىپچىكلەنەر zerin-qadeh yaqinda chicheklenir.

Have the tulips flowered? لالەلەر اچىلىدىمى luleler achildimi.

Yes; we shall see them directly, اوت شىمى كورزى evet shimdi gyururuz.

You have a fine variety of roses, bir قاچ چوق كىلەنەر وار qach choq gyulunuz var.

I have some of many colours, bir قاچ دىك كىلم وار bir qach renk gyulum var.

Notice the freshness of this rose which has just opened, how  
بو يىكى آچىلمىش كىلەنەر تازەلەنە باقىك lovely it is!  
bu yeni achilmish gyulun tazeligina baqin ne gyuzeldir:

Do not gather it, it lasts so short a time, that it would  
be a pity, قىپارمىيىك يازىقدىر چاپىك صولىرى qopar-mayin yaziqdir chapik solar.

May I offer you a bouquet, وېرىمك استۇم size bir deste chichek vermek isterim.

If you like, take some jasmine, tulips, hyacinths, lilies and other flowers, ياسمين لاله وسنبل وزنبق ياسمين لاله وسنبل وزنبق  
yāsemin läle ve sumbul ve zambaq ve bashqalar-  
dan ne turlu chichek isteriniz alin.

They are splendid! ما شا الله يك كوزل! mā shā allah pek gyuzel.

What flower is that? بو نه چيچكدر bu ne chichek dir.

It is an American flower, يكى دنيا چيچكى yeni dunya chichegi.

I have forgotten its name, ادينى اونتدم adini unutdum.

What a number of violets you have, بنفسهكزد پك جوق benefshenizde, menekshenizde pek choq.

The jasmine has a powerful scent, ياسمينلر قوقوسى پك سرت yāseminlerin qoqusu pek sert.

You keep your garden beautifully, باغچە كىزى كەپ كۈچىم باغچانiza pek iyi baqiyorsiniz.

Do you like it? بىكىنورميسىكىز beyeniyormisiniz.

One sees here all sorts of trees, flowers and fruit, هر اغاچدىن وچيچكدىن ومېۋە اغاچنىن بولۇر her bir turlu aghajdan ve chichekden ve meyve aghajindan bulunur..

### § 20. Summer, ياز yaz.

Have you not felt it very warm the last few days? بىر قايچىن بىر سىباچاق اولدىغىنى طوبىميورميسىكىز bir qach gyundenberi sijaq oldughunu duymayormusunuz.

It is so, but it does not matter, the hay will be better, كىرجە هوا سىباچاق لاكىن اوتلەر حقىندە ايو در gerche hawa sijaq lakin otlar haqqinda iyi dir.

Yes, but I fear it will end with a storm which may break up the weather entirely, اوت اویله اما صوکنده بىزمسون دىيو قورقارم  
 اوت اویله اما صوکنده هوايى بىزمسون دىيو قورقارم *evet eyle amma sonunda bir firtina hawayi bozmasin deyu qorqarim.*

What makes me fear a storm is, that the wind has been south for some days, روزكار بىر قاچ كوندن بىر لدوس اسىكىنلن صوکى فورقطنه در قورقارم  
 روزكار بىر قاچ كوندن بىر لدوس اسىكىنلن صوکى فورقطنه در قورقارم *bir qach gyunden beri lodos esdiginden sonu firtinadir qorqarim.*

On the contrary, I think it is from the west, طن ايىدم رهوا لدوس دكىل اما باطىيدىر  
 طن ايىدم رهوا لدوس دكىل اما باطىيدىر *zann ederim hawa lodos diyil amma batidir*

Then the wind has changed since morning, اوپىله ايىسە صباحدىن بىر قاچ  
 اوپىله ايىسە صباحدىن بىر قاچ *cuyle ise sabahdanberi ruzgyär deyishdi.*

If so, we shall have rain for some time, اكتىر بىولىت ايىسە بىر قاچ  
 اكتىر بىولىت ايىسە بىر قاچ *eyer buyle ise bir qach gyun yaghmur olajaq.*

I think we shall have a fine harvest this year, بىو سنه مىھسۇلمۇز جىوق اولۇر دېسو قىياس ايىدم  
 بىو سنه مىھسۇلمۇز جىوق اولۇر دېسو قىياس ايىدم *bu sene mahsulumuz chog olur deyu qiyäts ederim.*

True, but the rye, barley, and above all the wheat, promise much, اوپىله در اما چاودار اپىه وعلى الخصوص  
 اوپىله در اما چاودار اپىه وعلى الخصوص *euyle dir amma chawdar arpa ve alelkhusus boghday pek a lä dir.*

Thank God! up to the present the weather is good and the trees bend under the weight of the fruit, الله شىرك بىو آنه قدر هوانك كۈزلىكى ايىله اغاچلىك مىبىسى دىللرىنى  
 الله شىرك بىو آنه قدر هوانك كۈزلىكى ايىله اغاچلىك مىبىسى دىللرىنى *allâha shukyur, shukr, bu ana qadar hawunin gyuzelligi ile aghajlarin meyvesi dallarini girma derejesinde dir.*

We have already plenty of cherries, and I think we also shall have plums, peaches, pears and apples,

بو آنە قدر كرازك كثري نهایت درجهيە قىلم بىسىدى  
بىكا قىياساً ارىك شفتالىو ارمود والمانك وفترى اولور  
*bu ana qadar kirazin kesreli nihayet derejeye qadem basdi buna qiyasen erik sheftali armud ve elmanin vefreti olur zann ederim.*

Vegetables and fruit are more nutritious than any stews,

مېۋە اىلە سېزۋات مقولىسى ياخنىيلرك جميىعندىن  
meyve ile sebzevät maqulasi yakhnilarin jemiüinden iyi dir.

The different kinds of salad obtainable in summer are very refreshing, موسىم صىيغىدە بولنان صلاتىنك اۇواىي، وجود انسانە سېپىلىك وېر  
mevsimi sayfa bulunan salatanin enväsi vujudi insüne serinlik verir.

For walking I prefer summer to winter, سېرى و تماشا خصوصىدە ياز موسىمى فصل شتادان ابۇ در  
seyr-u temâshä khususunda yaz mevsimi fasli shitadan iyi dir.

In the summer season every one leaves town for the country, ياز موسىندا هەر كس شەھرى تۈرك ايدوب كويە كىيدىر  
yaz mevsiminde her kes shehri terk idip kyuye gider.

In my opinion the best thing in the summer is to bathe in a running stream, قىاسماجىھ ياز وقتىنك لطافىتى افقار صولىرىدە يۈزمىك دار  
qiyasimja yaz vwaqtinin letäfeti agar sularda yuzmek dir.

This kind of bath is more conducive to health than those one takes at home, بو نوع چامىلدە يېقانىق اوەدە اولان چامىلدەن زېيە وجودە جىر منفعىتى دار  
bu nevi hammamlarda yiganmaq evde olan hammamlardan ziyade vujude jerri menfaati var dir.

I therefore never omit in the summer to go and swim in the river, اکا بناء بازار کونلۇندا يۈزىمكىدە اصلًا قصور ana binaen yaz gyunlerinde yuzmekde asla qusur etmem.

Still, I prefer sea bathing, بىن ايسىد دىكىز جامانى ترجىح ايدىم ben isa deniz hammamini terjih ederim.

### § 21. Autumn, صوک بھار son bahār.

Did you hear what a storm there was last night? دۇن كېجىھ اولان فرطنهسى dun geyje olan fir-tinayi ishitdinizmi.

It is the gale of the autumn equinox, it is generally felt about the end of September, صوک بھاردا اعتدال روزكاربىر بوده اكتىپا ايلولك آخرنۇدە لىيلىك ونهارك روزگاربىر بوده اكتىپا ايلولك آخرنۇدە واقع اولور son bahārda ittidâli leyl-u-nehärin ruzgyaridir buda ekseriya eylulin akhirinda vüqii olur.

I pity those who are at sea about this time, بو ايامدە دىكىن دىكىن اولايلرە اجيروم bu eyyumde denizde olanlara ajirim.

I am glad the wind has fallen, as I wish to go into the country, روزكار دىكىن خشنۇدۇم زىرا كويىه كىيدە جىكم ruzgyar dindigine khoshnudum zira kyuye gi-dejeyim.

Doubtless to go hunting, as it is now the season, شىبەز كويىه كىيتىمكىلکىز آو موسمى اولدىيغىندىر shub-hesiz kyuye gitmekliginiz av mevsimi oldugundandır.

Besides, it is neither too hot nor too cold, بىندىنىشىقە صوک بهاردا هوانى پاك اسىياحاق نە پاك صوغۇقدىر bundanbashqa son bahārda hawa ne pek sijaq ne pek soghuqdir.

نه کۈزۈل نە ئاظارتىرى نە مغىر بېرىز  
What a magnificent view! what cheerful places!  
*ne gyuzel nazaretidir ne muferrih yerler.*

بۇ يېرك شرابى بىك ايو اولمىلىونز  
The wine of these parts must be excellent,  
*bu yerin sharabi pek iyi olmalidir.*

بۇ مەسىمە قارى داركى فقرا وزنكىين  
Every one sets to work at this season, men and women,  
بۇ مەسىمە بىتون ايشدە درلىز  
rich and poor,  
*bu mevsimde qari ve erkek fugara ve zengin, butun ishte dirler.*

### § 22. Winter, قىش qish.

قىش شىدقە باشلادى باشلادى  
Winter is setting in very severely,  
*qish shiddetle bashladi.*

كچىن كىياجە يارم قدم قدر قار ياغدى  
Half a foot of snow fell last night,  
*gechen geyje yarim qadem qadar qar yaghdi.*

قاردىن حاصل اولان تۇز مەھسۇلاتە فايىدەسى  
It is said that the salts contained in snow fertilize the  
چوق دېيورلۇر  
earth,  
*qardan hasil olan tuz mahsulata faydasi choq deyorler.*

بۇز اوستىندىن كچىلمكە باشلاندى باشلاندى  
The ice begins to bear, *buz ustunden gechilmeye bashladi.*

بو كۈن بۇز اوزىندا قابىقلىينى كورمكە كىيدىيۇرمۇ  
I am going to-day to see skating on the ice,  
*bu gyun buz uzerinde qaydigilarini gyeurmeye gidi-yorum.*

سېرىڭ اپچۇن يىكى بىر شىيدىر زېرى استانبولدا يوقىدۇر بۇ  
That will be a fresh amusement for you, and one you cannot  
enjoy in Constantinople,  
*sizin ichin yeni bir shey zira istanbolda yoqdur bu.*

كىرچە  
No, but the harbour has been seen partly frozen,

بۇق اما ليمانك اطرافى بعضى كىرى بتون بتون  
*gerche yoq amma limanin etrafi bazi kerre butun butun donar.*

The historian Wasif Efendi mentions that in 1753 (the water) between Defterdar Iskeles and Sudluje was frozen; and this happened again in the years 1838 and 1860, واصف افندى تارىخىنە كورى، 1838 سىنە مىيلادىيەسىنده دفتردار اسكلە سىلە سولىياجە مىيالى منجمىد اولىدى وىنە 1860 دا سىنە سندە وقوع بولىدى *wasif efendi tari-khine gyure bin yedi yuz elli uch senei milâdiyyesinde defterdar iskelesile sudluje miyani munjemid oldu ve gene bin sekiz yuz otuz sekiz ve bin sekiz yuz altmish sene sinde vuqu' buldu.*

For those who love study this is the most pleasant season, علمە هوسكار اولانلرەڭ مىساعدەلى وفندر *haveskyär olanlara en müsüedeli vwaqitdir.*

No doubt, the bad weather compels us to be sedentary, شبهە يوق هوانك فنا اولىمىسى بىزى اودى اوتمۇرمۇدە *shubhe yoq hawanin fena olmasi bizi evde oturmagha mejbur eder.*

On summer days one is tempted to walk, ايام صىيغىدە سېرىڭ كاهە كېتىمكە هوسكار دىلر *eyyâmi sayfde seyrân gyahe gitmeye haveskyär dirlar.*

Every one is then in the country, هر كىس كوبىلە طاغلۇر *her kes kyuylere daghilir.*

I always find that a dry and sharp winter suits me better than any time of the year, بىكا قالسىز قورو وشىتلۇ فيشىدە سەنەنك هېر بىر وقتىندىن زىيادە بىكا *bana qalsa guru ve shiddetli qishda senenin her bir vwaqtindan ziyâde bana faydelidir.*

§ 23. At a bookseller's, *كتابجيده* *kitābjida*.

Let us go to the library for a few moments, *كتابجي يه*  
کتابجيye *kitābjije* *girelim bir az*.

You have not yet sent me my books, *كتابلرمى دها*  
*كتابلارىمى دها* *كوندرمدىكىز*, *kitāblarimi daha gyeundermediniz*.

I assure you it is not my fault, they are still at the bookbinders, *قصور بندە دكل ماجىلدىن دها كىسىدى*,  
*qusur bende diyil mujellidden daha gelmedi*.

I have now a Turkish and English dictionary, but I still want one English and Turkish, *ترکجه انگلیزجه حونكە ابىكىنجى*,  
لۇقىتمۇر وار اما بىر دانە انگلیزجه ترکجه محتاجم  
*turkje ingilizje lughatim var amma bir dane ingilizje turkje lughata muhtajim*.

I can get you one: the second edition has just come out.  
وېرىۋە بىپلۈم سىزە حونكە ابىكىنجى  
Here it is Sir, *Here it is Sir*,  
بىصەمىسى مواخرًا ظھور اينىشىدە اشتە افندىم  
*vere bilirim size chunku ikinji basmasi muakkharen zuhur etmishdir ishte efendim*.

I wish to have a Turkish grammar and handbook for dialogues, *تۈركىمەنلىك طەرىق تەكلىم دېدىكلىرى كتابە*,  
محتاجم *turk sarfile tariki-tekellum dedikleri kitaba muhtajim*.

Here they are, Sir. Will you have these two books bound for me,  
اشتە افندىم بىر ابىكى كتابى بىك جىلدلىكىز  
*ishte efendim bu iki kitabı bana jildlediniz*.

I want a solid binding without being ornamental, *بىر قوى*  
جىلد استىرم اما پىك تىكلىلى اولىمسۇن  
*bir qavi jild isterim amma pek tekelluflu olmasun*.

Tell me, have you received any new works? *يىكسى كتاب*  
الدكىمى *yeni kitab aldinizmi*.

A case has just arrived at the custom house for me, which  
may probably contain some, كمکه بى صندوق احتمالكه اىچىدە اوله  
گىلىي احتمالكە *gyumruge bir sandiq geldi ihtimalki ichinde ola.*

Do not forget to keep for me a specimen of such as will  
interest me, اونوچمه بىكا دايير فابدەلو كتابلارنى وارايىسە اليقوىك  
اوچىمىتىنە *unutma bana dâyr faydeli kitablar varsa aligoyun.*

I will not forget, باش اوستىنە *bash ustune.*

Very well, Sir, پك ابو افندىم *pek iyi efendim.*

Here Sir, is a catalogue of such books as you wish for,  
اشته افندىم استدبىكىز كتابلارنى دغىزىدەر *ishte efendim istediginiz kitublarin defteridir.*

What is the price of these books, بو كتابلارنى نقدىز در  
*bu kitublarin bahasi negadar dir.*

The prices are those which will be found in the catalogue.

I sell at a stated price and do not overcharge,  
بهالرى قايىمەدە مىبىين اولدېغى كېسى اولىوب  
بنىدە كىدە هە شىئىك نەمنى معىندىر پازارلىشمۇغە كەلۈز  
*bahalary qaymede mubeyyen oldughu gibi olup bendenizde her shey'in semeni mu'ayyendir pazarlashmagha gelmez.*

This is very expensive, بو حوف پەھالودىر *bu choq pahalidir.*

#### § 24. At a jeweller's, جواهرجىددە *jerâhirjide.*

Show me first some rings set with fine stones, بىكا بىر قاچ  
ماجۇھەر يۈزۈك كۆستۈك *bana bir qach mujevher yuzuk gyeusterin.*

Here, Sir, is a diamond which has much brilliancy, اشتە  
اندىم بىر صاف الماس *ishte efendim bir sâf elmâs.*

You cannot find one of finer water, بوندان صوبىي تمىز الماس  
bulunmaz *bundan suyu temiz elmâs bulunmaz.*

I think the setting is solid? ایو ظن ایدرم donanmasi *iyo zann ederim.*

A good workman set it, bunu yapan بونى يايپان اوستنا ایو در usta *iyi dir.*

I like this ring much but it is too large for me, بو يۈزك ایو اما بىك buyuk *bu yuzuk iyi amma bana buyuk.*

I can reduce it without spoiling the setting, دوننماسىنە طوقنمقسزىن حلقەسىنى كوجىلدۇرمۇ donanmasina *doqunmaqsizin halqasini kuchuldurum.*

Do you happen to have a brilliant ring which is rather بهاسى اھون اولارق جوق پارلاق بىر cheaper? *bahasi ehven olaraq choq parlaq bir yuzuginiz varmidir.*

Here is one weighing  $1\frac{1}{2}$  carats which shines beautifully, اشته افندىم بو بچوق فراط بىر بىلانتەدر *ishte efendim bir buchuq qirat bir pirlantadir.*

If it were one of the first water it would be worth 3000 صىپى كۈزلىدى تىقىبىتا اوچىبىك, piastres, *suyu gyuzel olaydi tagriban uchbin ghurush eder idi.*

This is just what you want, tamam سزه لازم اولان بودur size *lazim olan budur.*

Perhaps, but it is too expensive, mumkindir amma bu pek bahalidir. مىكىندر اما بو پك بھالودر

سزه بىك بشىبۈز غروش وېرىجىم, size bin besh-yuz ghurush verejegim.

I shall also want a gold chain for my watch, mine is out ساعتمە بىر ئىنون زنجىبىر استىرم زىپرا, of fashion, *sacatime bir altin zinjir isterim zira benimki shimdiki moda diyil.*

بىر از زمرد كويپەلر كوسىتكىن  
Show me some earrings set with emeralds,  
*bir az zumrud kuyupeler gyeusterin.*

I have not any just now, شىدىلىك بىندە يوق  
شىدىلىك بىندە يوق *shimdilik bende yog.*

What do you ask for these rubies, بو ياقۇتە نە استرسكىن  
*bu yaquta ne istersiniz.*

Send this box to me to-morrow with the bill for the things  
الدېغۇم I have bought; I will pay the porter,  
شىيلرك دفتىرى ابلە بو فوطىمى يارىن كوندرك كتۇرن  
*aldighim sheylerin defteri ile bu qutuyu yarin gyeunderin getiren adama parasini veririm.*

. . . § 25. With a doctor, حكىمە hekimle.

How do you feel to-day? بوکون نصل سىن bugyun nasl siniz  
I am so weak, I can hardly stand upright, ولقدر قوتسىڭىم  
واركە اياق اوزىز طورمۇھە مجاڭىم بوق  
*vetsizlighim varki ayaq uzre durmagha me jaylim yog.*

I am not at all well, هېيچ ابو دكلم hich iyi diyilim.

I feel very ill, پك خستەم pek khastayim.

How long have you been ill? نە زماندىنىرى خستەسکىن n  
*zemändenberi khastasiniz.*

How did it begin? بونك ابتداسى ندن نشأت اندى bunu  
*ibtidäsi neden neshet etdi.*

I was seized yesterday with shivering, دون دكل اولىسي  
كون بىر دترمكلىك ابلە بنى طوتدى  
*dun diyi evvelsi gyun bir titremeklik ile beni tutdu.*

Have you felt sick? بوركىز اغىرىدىمى يureginiz aghridim  
Yes at first, but that has passed, and only a bad hea  
ache remains, يىت ابتداسىندە بىر از اغىرىدى  
*ken cikra طاغلىدى شىدى باشىم پك اغىرىپور*

*evet ibtidāsında bir az aghridi lakin sora da-  
ghildi shimdi bashim pek aghriyor.*

شەدىلىك نەزەر ئەغىرىپۇر؟ Where do you feel the pain now?

How did you pass the night? ايدىز نىڭچە نىصل ئىدىز *bu geyje  
nasl idiniz.*

I could not sleep, أوبية مسلم *uyuyamadim.*

I had fever all night, بتوں کیا جہ حرارت ایچنڈہ ایدم *bu-tun geyje harāret ichinde idim.*

I feel pain all over, **بَتُونْ وَجُودُمْ اغْبِرْ** *butun vujudim aghriyor.*

Let me see your tongue, باقایم dilinize *baqayim*.

Your tongue is rather foul, دلکتر بر از پاسلو در diliniz bir az pasli dir.

بیر شربت ایچمکلگنر ایجتاب بولوشت You must take some medicine, bir sherbet ichmekliginiz ijab eder.

Put out your arm, I wish to feel your pulse, اوزادك قولنگى نبضكە، qolunuzu uzadin nabzinize baqayim.

Your pulse is rather quick اور یور نبضکن چوq nabziniz choq vivuriyor.

خسته‌لکم تهلكی‌نومی Do you think my illness dangerous? *khastaligim tehlikeli mi zann edersiniz.*

No, but you must be careful or it will become so, دکل اما تھلکھلو اولمسون دیو دقت ایتملوسکر  
digil amma tehlikeli olmasin diyu digqat etmelisinis.

What must I do? نه يابا<sup>ي</sup>يم ne yapayim.

تو-کون پرھیز ایتملیوسکن *bu gyun perhiz etmelisiniz.*

I am tired of medicines, علاجدى اوصاندلم *‘ilājdan usandim.*

پاتمەدن بکا اوصيان كلدى ياتماڏان *bana usan geldi.*

Courage, this is nothing, ايله بو بى شى دكىل غييرت *ghayret eyle, bu bir shey digil.*

In two or three days you will be quite well, I hope, يكى اوچ كوندىن سكره شغا بولورسكتر ان شا اللہ *iki ucl gyunden-songra shifü bulursunuz in shâ allâh*

آت صاتيون المف ايچىمن *at satin almaq ichin.*

Do you understand horses? سز اتلر اكلرميسىكىز *siz atlar ang larmisiniz, annarmisiniz.*

A little, بىر از *bir az.*

Then kindly come with me to the horse market, I want  
م ايىدك آت بازارنه بىرايىر كىيدەلم *at kerem edin at pazârina berab gidelim bir at alayim.*

What kind of horse do you wish to buy? فى نوع آت *hanghi nev' at almasini istesiniz.*

I want a riding horse and a pack-horse, بىندىجىك اتلە بىر سايىساخانە استىم *bir binejek atila bir säyiskhi isterim.*

Well, we will try to select well, رك كىيدەلم بىر ايوسنى سچىمىدە سعى *buyurun gidelim bir sini sechmeye saýy ederiz.*

Sir, have you horses for sale? آتكىركى وارمى *efendim satılıq atlariniz varmi.*

Yes, Sir, I have various breeds, افنىدم جنس جنس *evet efendim jins jins atlarim var*

I want first a common horse بىباڭى بىر آت استىم *evvel emrde bayaghi bir at isterim.*

I do not want a high priced one, استمیم *qı-*  
قييمتلۇ حيوان *haywān* *istemem.*  
*metli*

One of these will suit me well, ايشمه *bunlardan bir tanesi ishime elverir.*  
بوئىلەرنىن بىر دانەسى *الطبير*

I am going to show you one which will please you, سۈزىم *size bir*  
بىر حيوان كوسترهيم كە خشنود اولورسکىز *haywān gyeustereyimki khoshnud olursunuz.*

Where is he? نۇردۇ دىر *nerede dir.*

He is in this stable, بو اخوردۇ دىر *bu akhirda dir.*

His bearing is bad, I do not like him, فنادر طورشى *fena duriyor, durushu fenadir, istemem.*  
استمیم

This is an entire horse; that is a gelding, بو آتىدۇر اوتكەكى *bu atdir euteki bargirdir, begirdir.*

Now let us look at a thorough-bred Arab horse, شىمىلى *shimdi jins bir arab*  
جنس بىر عرب آتنە باقلامى *atina baqalim.*

Here is a beauty! اشته بىك اعلاسى *ishte bir pek a'lasi.*  
How much do you want for this horse? بو آتە نە استرسكىز *bu ata ne istersiniz bu ata.*

I want 6000 piastras, اللى بيك غروش استنم *alii bin ghurush isterim.*

That is very dear, پىك بھالودۇر *pek pahālidir.*

No sir, it is a real Arab, كىچكدىن خيير افندىم بىك حيوان *khayr efendim bu haywān gerchekden arabdir.*

He looks thin and worn, يورغىنلىق وضعىيەلىق علامتى وار *yor-*  
*ghunluq ve zayıflıq əlāmeti var.*

Look at his tail and mane, قويىرىخند قفالاسىنە باقىڭ *quyrughuna qafasina bagin.*

He is grey, and this colour does not suit me, قىر اولدىيغىندىن حظ ايتىم *qır oldughundan hazz etmem.*

Here is a black mare which perhaps you would prefer,  
اشته نسزه بىر سياه قصراق بلکى حظ ايدرسكز  
*ishte size bir siyah qisraq belki hazz edersiniz.*

I will buy her with her foal, طابى ايله صاتون الورم *tayi*  
I will buy her with her foal, طابى ايله صاتون الورم *tayi*  
*ile satin alirim.*

How old is this colt? طاي قاج ياشنده *tayi qach yashinda.*  
Three months, اوچ ايلقدىر *uch ayliqdir.*

I will guarantee the horse sound, قصورسز بىر آت اولدىغىنه كفىل اولورم  
*qusursiz bir at oldughuna kefil olurum.*

I will give you 700 piastres for him, يلى يىز غروشم وار سزه *yedi yuz ghurushum var size.*

I cannot let you have him at that price, بو بهايىه وېرىم سزه *bu pahaya veremem size.*

You shall have him for the same figure as the mare,  
قصراڭىڭ بەھاسىدە وېرىم *qisragin pahasinde veririm.*

Well, send him to my house, I will pay the amount, دىدىيىكىز كېسى اولسۇن اوچ كۈندىك پاراسنى وېرىم  
*dedi- giniz gibi olsun eve gyeunderin parasingereyim.*

You have, sir, made an excellent purchase, بازارلىخىز پىك كۈزلى *pazarlighiniz pek gyuzel.*

### § 27. In a Café, قهوه اپچىنده *qahwe ichinde.*

What will you take, gentlemen? افنديلىر نە استرسكز *efendiler ne istersiniz.*

Will you have ices, lemonade or coffee? طوکدرمهمى قهوهمى يوخسە ليموناتەمى استرسكز  
*dondurmami qahwemi yokhsa limonatami istersiniz.*

When it is very warm I drink water, nothing quenches  
my thirst so well, سياجاق هوانە حرارت سوندرىمك  
*my thirst so well.*

ایچچون اکثربا صو ایچچوم sijaq hawade hararet sundermek ichin ekseriyya su icherim.

This beer is very good, بو اړهه صوبې پک ایودر bu arpa suyu pek iyidir.

It is bad and hot. هم فنا هم سیاجافدر hem fena hem sijaqdir.  
It does not foam, کپورمیور keupurmeyor.

Do not drink too fast; if you are hot it might do you harm. اکر حرارتکو وار ایسه پک حاپک ابچمیک. hem hararetiniz var ise pek chapik ichmeyin zira zararlidir.

Give me a cup of coffee, بکا بر فنجلان فهوه وبرکز bir filjan qahwe veriniz.

I like coffee at any time, جمیع زمانده بنجکه قهوه اسودر hem zemande benje qahwe iyidir.

Will you have some liqueur? عنبریهمی استرسکر amberiyyemi istersiniz.

Before going out, will you light a cigarette, چیغمزدن اول سغارکىي يغارمیسکر chiqmazdan evvel sigharanizi yaqarmisiniz.

Why cannot we smoke here? نیچچون بورهه ایچمیوز burada ichmeyoruz.

We must regard the customs of every country, هر بر مملکتک عادتنه رعایت لازمدر her bir memleketin 'adetine riçayet lazimdir.

During my stay in Constantinople I got to like a pipe, چوغك لذتنى استانهه اولدیغم اشناهه آلدیم chibughun lezzetini asitanede oldughum esnade aldim.

I still smoke it occasionally when I get tobacco from your country, بورهه سړک مملکتک توتنى بولداچک بعض بعض ایچچوم burada sizin memleketinizin tutununu bulduqja ba zi ba zi icherim.

I do not like English "tobacco, بکنم انگلیز توچننى ingiliz tutununu bakenmem.

I have still a little from Latakie, may I offer you some?  
بر از جبلیتم قالدی سزه bir az از ویرایم  
jebeliyyem qaldi size bir az vereyim.

Do you sometimes smoke a nargillah? بعض وقت نارکیله ایچرمیسکن  
ba'zi vwaqit nargile ichermisiniz.

#### § 28. Travelling, سیاحت siyāhet.

Travelling in a stage coach and by rail, تیمور يولی و عربه ابله سیاحت demir yolu ve 'araba ile siyahet etmeye dā'ir.

I start tomorrow for Smyrna, if you will come with me,  
we will travel together and share expenses,  
یارین ازمره کیده جکمدر بنمله کیتمسنى استرو  
یبسه کر سول مصروفنى اورتاflashورز  
gidejegimdir benimle gitmesini isteriseniz yol masrafini ortaqlashiriz.

Most gladly; I could not find a better opportunity nor  
above all a travelling eompanion who suits  
باش اوستنه بوندن ایو فرصن  
وعلى الخصوص سزدن مناسب بير ارقداش بولەمم  
bash ustune bundan iyi firsat ve 'alel-khusus sizden munāsib bir arqadash bulamam.

For my part, I do not like to travel alone, بندە کوجە يانكىز سیاحت bendenizje yaliniz  
ابتمکى پك سومم  
siyahet etmigi pek sevmem.

Do not forget, Sir, that we start at day-break to-morrow,  
افندىم يارين ساحر وقتى يولە جيقاچغمى اونوتېمىڭىز  
efendim yarin seher vwaqtı, waqtı, yola chi-qajaghimizi unutmayiniz.

We will go as far as.... by rail and do the rest of the  
 فلان بىرە قدر تىمۇر يۈلىلە كېيدوب اوتدىيە قالان يولە عادقا عورە ايلە  
 جۇرۇپ ئەتكەنلىك چىقاچغۇز filan yere qadar demir yolu ile gidip  
 euteye qalan yola ىادتا ئارابا ile chiqajaghiz.

There is no time to lose, let us take our places quickly,  
 وقت غاشب ايتىماملىقىز هايدە اوئۇرە جق بىرىمىزى  
 طوقالىم و بىوكلىمىزى ئازاتدىرىپ دېتىرىپ قىد ايتىدىرىپ لەم  
 vwaqit, waqit ghâ'ib etmemeliyiz hayde oturajaq  
 yerimizi tutalim ve yuklerimizi tardirip deftere  
 qayd etdirelim.

برنجى بىرە مى كىدە جىڭىز؟  
 birinji yerde mi gide-  
 jegiz yogsما ئىكناجىدە مى  
 ikinjide mi.

I think we shall find the first class carriages most comfortable,  
 ظن ايدىرمىكە برنجى بىرە راحت اولىورۇز، zan ederimki birinji yerde rahat oluruz.

As you please, Sir, افندىم نصل ذوقكزە كىدە سەزىزىز  
 efendim nasl zevqiniza giderse.

This railroad is very well constructed, and the waiting rooms at the terminus are splendid, بو تىمۇر يۈلىلىنىڭ عالالعال باپىلمىش و بىناسىنک اىچىننە كى  
 دىيوانخانەلەر دخى پەك نەفسىسىز  
 bu demir yolu ial-ul-äl yapilmish ve binasinin ichindeki di-  
 vankhâneler daha pek nefisdir.

We are travelling by express; it must be admitted that  
 the application of steam to railroads and  
 navigation is a great and admirable thing,  
 شىمىدى واپۇر زىيادە شەلتە كىدەپور واقعا واپۇر ك  
 تىمۇر يۈلىنىدە و ملاحتىدە استعمالى عقلە حىرت  
 وپەر بىر بىبىك شىپىلەر shimdi vapor ziyâde shid-

*detile gidiyor vägica vaporun demir yollarında ve-melâhatde isti'mâli ıagla hayret verir bir buyuk sheydir.*

See what a beautiful country we are passing through with incredible rapidity, عقلدين خارج سرعت ایله کچدیکمز شو کوزل مملکتلر باقى دق *'agidan khârij surat ile gechdigimiz shuguzel memleketlere baqiniz diq.*

The railroad does not border on our destination, we will now take a carriage which will convey us there, تیمور یولى اصل وارجق بیبیمزر قدر کتمدیکندن شمدی عادتا بر عربه طوتالمکه ایلار بیزی او را بدک کوتورسون *demir yolu asil varajaq yerimize qadar gitmedigindan shimdi ādetâ bir arabâ tutalimki bizi orayadak gyutursun.*

The horses are put to, let us get up: they only wait for us to start, آتلر عربه قوشلمشد هایدی بندهم زیرا atlar arabaya qoshulmushdur haydi binelim zira yaliniz bizi bekleyorler.

After leaving the train an ordinary carriage seems slow, and even tedious in its progress, تیمور یولنдан آیرلدقندن صکره عادی عربه بیویمده اغرا و صقندیلى کلیور *demir yolundan ayrildiqdansongra ādi arabâ yurumede aghir ve sigintili geliyor.*

Conductor, are our trunks securely fastened on? عربه جی، صندوقلر بیمز ایو بالغندیمی *arabaji sandiglarimiz iyi baghlandimi.*

Yes sir, the chains are quite tight, پك ماحکمدر *evet efendim zinjirler pek muhkemdir.*

Is there nothing to fear from robbers in this neighbourhood? بو سمتلر خرسز قورقوسى وارمیدر *bu semtlerde khirsiz qorqusu varmidir.*

This route is the safest, being day and night travelled over by public conveyances; it goes also through a plain where there is no wood, بو يول كياجه كوندز كاچديكى يورى پك اميندر عىبەلەك كياجه كوندز كاچديكى يورى پك امیندر بوندن ماعدا بىر ماحلدىن كاچە جىڭىزكە اورمانلىن duz gechdigi yerdir pek emindir bundan mada bir mahallden gechejegizki ormandan muberra duz ovadir.

Let us try to go rather faster, to arrive in good time, بىر از تېزىجە كىتمەكە غىرت ايدەمكە اركن وارالىم az terzje gitmege ghayret edehmki erken varalim.

We have taken nothing since the morning, it will be better to wait and dine, as it will be quite night before we reach our destination, صباحدىنلىرى قىچى بىر شى يىدىك شىمىدىدىن اخشام طعامى ايتىسک ايو اوئور زىرا واردىغىمىزدە كياجه قارانلىقنى راست كله جىڭىزدە sabâhdanberi hich bir shey yemedik shimdiden aqsham taçamin etsek iyi olur, zira vardighimizda geyje qaranlighina rast gelejegizdir.

Open the door and let down the step; we will get down عىبەندك قپوسنى آجىڭىز واياق باصە جىغۇنى ايندېرىڭىز زېرى شو لوقاتىا يە اينوب كىلە جىڭىز basajaghini endiriniz zira shu logantaya enib eylenejegizdir.

Pray walk in, gentlemen, efendiler افندىلەر ايچىرى بىوركىز icheri buyurunuz.

Can you give us some dinner? بىز اخشام طعامى تدارك bize aqsham taçami tedârik ede bilirmisiniz.

Give us only two or three dishes, a bottle of wine and dessert, بزه فقط ایکی اوج قاب یمک ایله برو  
bize fagat iki uch qap yemek ile bir putqal sharab ve bir  
bz yemish verin.

Will you have nothing more, bir shi استرمیسکن  
bir shey istermisiniz.

Tell us what we owe? سویلہیکرہ سبزه نقدر ویرے جکمز وار در  
suweyleyinize size negadar verejegimiz var dir.

You will not forget the waiter, خدمتاجی بیسی اونوتھیکرہ  
khidmetjiyi hizmetjiyi unutmayiniz.

§ 29. Sentences in every-day use, for the learner to commit to memory and translate into English.

استمک وتشکر ایتنک اوڑرہ istemek ve teshekyur etmek ure.

رخصتکر ایله.

اذن شریفکرلہ.

بندہ کرہ رخصت بیورمیسکن.

اذن بکا ویرمیسکن.

کوم ایدرمیسکن.

کوم بیورمیسکن.

سزہ برو تمنام وار.

سزدن نیاز ایدھ جکم.

سزہ برو رجام وار.

بو عنایتی سزدن التماس مقتدرمییم.

بکا ھمت ایدرمیسکن.

بندە كۆر كۆم بىبورمىسىڭز.

بىكا بىر بىبۈك عناییت ايدە بىيلورسکز.

درجه سز ممنونم. سزه پىك ممنونم. زیادە سېلە شىڭر ايدرم.

سزه پىك بورجلوبىم.

اللهه امائىت اولك.

سزه پىك ممنون اولورم.

سزه چوق زحمت دىپىيورم. چوق زحمت ايدىپىورسکز.

سزه بوقدر زحمت دىپەكلەكم موحىب تأسىمدىر.

On confirmation and denial.

تاكىقىف اولسۇن كە سزه كېپىل اولورم. *tasdiq ve-inkyara dâ'ir.*

تاكىقىف اولسۇن كە سزه كېپىل اولورم.

سزه تاً كىيد ايدرم بۇنى سزەلدەيە بىيلورم.

سوپىلدىيىكمە اينانك. سزه يىمین ايدرمىكە.

اوت دىپىيورم. خىير دىپەلدىيورم.

ادعا ايدرمىكە. انسى تاخمىن ايدرم. اوت ئىن ايدرم. اوت

صانورم.

فرص ايدرمىكە اوت. خىير ئىن ايتىم. فرص ايدرم كە يوق.

ملاحظە ايدە بىيلورسکز. سز ملاحظە ايدىر سكز.

صانورمىسىڭز. ئىن ايدرمىسىڭز.

صانورم. ئىن ايدرم. صانورم. ئىن ايتىم.

بىيلەلىرىسىڭز. معلومكىز اولىملىو. سزه سوپىلەك ايدور.

بعض ملاحظەم واركە. قىياس ايدرم.

اینانمغه فکرم وار. او تاخمين ايىدم.  
 نه دىيمك استرسكتر. مرامكز ندر.  
 نه دىيمك استرسكتر بلمم. نه دىيورسكتر بلمم.  
 ضاكياخميدير. كرجكميدر.  
 بلى بو كوجكدر. محققدر. ضاكياخدر. بو واقعدر.  
 سوبيلدىككتردن ضاكياخميسترن.  
 ظن ايىدرميسكتر.  
 زىاده سيله انى اينانرم.  
 اينانلورميسكتر.  
 انى اينانلورم ، اينانرم.  
 هيچ ايناننم. اعتماد ايتمم.  
 ظن ايىدرمكە اوت.  
 ظن ايىدرم كە خير.  
 شبههم يوقدر.  
 حقيقى ايو بيلورميسكتر.  
 بونى ايو بيلورم. بونى ضاكياختا بيلورم.  
 بوندىن زىاده كرجك اولماز.  
 متنكفل اولىرم.  
 ايناننم. كوجله اينانلورم.  
 بىكا اينانه بيلورسكتر.  
 بو كرجك اولهمنز.

بو بىر مىتلدر.

سزه سوزمىسى وىيرم كە. عرضم حقى اياچچون. عرضه مىنى وعد  
خىياحىم اياچچون.

### Expressions of surprise, تعاججىيە *te'ajjubiyye.*

نە. ندر.

أويلەمى. كىچكىمى.

في الحقيقة. حقيقىتى. بلى. خبىر.

اولە بىلۇرمى. مىكنمى. مىكن اولۇرمى.

منصل اولە بىلۇر. بو نصل اولە بىلۇر.

بو مىكن دىكل. بو امكانيسىزدەر. بو اولەمەز. مىكن دىكل.

بوندىن اوترو حىيرىتدىيەم. بوكا غايىت تىحىب ايتىدم. بىنى شاشىرىدىورسىڭر.

بو بىنى يېك تىجىدە بىراقىيور. اندىن چوق تعاججىب ايدىرم.

بوندىن شاشىبىرۇم. بوندىن تعاججىب ايدىبىرۇم. بو عاججايىب شىدەر.

بو پىك غريب شى.

اكلاشلىمۇر بىر شىدەر. بو ايشداماش شىدەر. بو بىر عججايىب شى.

بو پىك عاججايىب بىر مىصلحتىدر...

### Expressions on probability, احتمالىيە *ihtimaliyye.*

بو احتمالىدەر. بو كىچك اولىسىنگ احتمالى وارىد.

احتمالسىز دىكلەر. زىيادەسىلە احتمالىدەر.

ممكىنسىز بىر تى يوق. يېك مىكىندەر. بو اولە بىلۇر.

بوكا تعاججىب ايتىم. بو بىنى حىيرىتدى قوماز. بو عاججايىب دىكلەر.

تعجب ایده‌جک بى شى يوق. سوزن تعجب ايتتم.  
سو بى حيرتده قومازسكت، بوندن متاحير اولام. بوندن تعجب  
اينميه جكم.

بو بى حيرتده براقميه جق. بوندن حيران اولام. بو بياخي  
بر شيدر.

بوكا سوز يوق. بو اكلالشلور. بو بللودر.

Expressions of regret and grief *kedere dā'ir*.

كوجمه كيتدى. مكدر اولدم. پك مكدر اولدم. حددى زياده  
مكدرم.

\* غايت كدرم وار. بى وجهله متسللى اوله مييورم. بو بى اشورى  
مايوس ومحزون ايدبىور.

تسلى اولام. پك مايوسم. بن بو شيك مايوس ييم.  
نه يازق. نفدر يازق. پك يازق. پك فناشى. غايت حزن  
وپرياجسى شى.

پك مروتسز بر شيدر. نامقبول بر شيدر. پك مؤثر شى بو زور  
شيدر.

بوچتىن شيدر. بوظالم شيدر. دقره قدرىبىر. اجنه جق شى.  
بوبك بىوك مصيبةتدر. غايت مدھش بر كيفيت.

Expressions of blame and reproach *dai'ir*,  
*ta'zir ve taqbiha dā'ir*.

أوف. پوف. هاي نه فنا. اوتانمىمىسن. مجاجوب اولمقلغىز  
آياحجان ايدوب اوتانملىيدىكىر.

بنى مُحاجِبْ أيدِيورسَنْ. نَهْ عَيْبْ شِيدَرْ، نَهْ عَيْبْ شَىْ.  
عَيْبَدَرْ، عَيْبْ.

بو پَكْ فَنَادِرْ. نَقْدَرْ مَذْهِمْ شَىْ. بو پَكْ بِيرَامَازَدَرْ. غَايِيَتْ مَنْفُورْ  
وَمَسْتَكْرَهْ شِيدَرْ.

نَوْجَهَهْ بَوِيلَهْ بِيرَامَازَ اولُورسَكَزْ. بُوقْ نَصْلْ يَاپِيدِيَكَزْ. پَكْ فَنَا ادْمَسَنْ.  
بُوقْ نِيَاجِچُونْ يَاپِيدَكْ. بَوِيلَكْ. فَنَا اولِقَدَرْ. پَكْ بِيرَامَازَ اولِمَلىْ.  
بو سَزَهْ كُورَهْ پَكْ فَنَادِرْ. ذَمَهْ لَايِقَسَكَزْ. ذَمَهْ لَايِقَسَنْ.  
بُونَدَهْ چُوقْ قِباحتَكْ دَارْ. بو كَا نَصْلْ جَسَارَتْ أيدِيورسَنْ. صِبَرْمَى  
تُوكَدِيورسَنْ.

اَرْتَقْ صِبَرْ قَالَمَىْ. صِبَرْ تَحْمَلْ يِوقْ. سَنَدَنْ خَشْنُودْ دَكَلمْ.  
خَشْنُودْ اَوْطَامْ.

خَشْنُودْ اَولِيمِيهْ جَغَمْ. پَكْ كَوْجَنَهْ جَكَمْ. اوْصلُو طَورْ. دَاحَتْ طَورْ.  
بَتُورْ. اَرْتَقْ الْوَيْبُورْ. بَتُورْ دَبِيُورْ. بَتُورِيَكَزْ دَبِيُورْ.  
رَاحَتْ طَورْهَمازِمِيسَكَزْ. سَزَهْ خَبَرْ وَبِيرِيُورْ. سَزَهْ اَفادَهْ أيدِيورْ.  
بَنْ بُوقْ اسْتَمْ. بَنْ بُوقْ تَحْمَلْ ايدِهْ مِيهْ جَكَمْ. بو كَا رَاهَى اَوْطَامْ.  
اَلِي اسْتَمْ. مَطْلَقْ اسْتَمْ. بُونَدَنْ غَيْرِيَسَنْهْ اَيو دَقَتْ ايدَكْ.  
بَرْ دَهَا بو خَصْوصَهْ يَاكَلَمَهْ، اَدَبِسِلَكْ اَيْتَمَهْ. صَوْصَنْ. صَوْصَنْ  
اَولْ. صَوْصَنْ اَولَكْ.

اوْقَدَرْ جَوابْ لَازَمْ دَكَلْ. رَدْجَوابْ اَيْتَمَهْ. كَوْزِلِمَكْ اوْكَنَدَنْ قَاجْ.  
اوْكَمَدَنْ چَكَلْ.

دَفَعْ اَولْ. كَوْزَمَهْ كُورَنَمَهْ.

Expressions of displeasure, قرغنلق اوزىز qırqanlıq uzeri.

پاڭ ئارغىنەم. كېفىم يېنىدە دىكىل. كمال درجه‌دە حدت مۇراجىم وار. اكلىشلىمۇ بىر قرغنلۇم وار. تصور اولىنىماز بىر حدت مۇراجىم وار. طارىندىم. قىرىدىم.

جانىم صقلدى. غايىتلە ئارلۇم. جانىم پىك صقلدى. حىدىن زىيادە ئارغىنەم.

شدتلىك غايىت ئارغىبىنم. قودىرىم. قودىرمىش. حىدىدىن كىندومى ضبىط ايدەمېيورم.

شاذلىق بايندە ئارغىبىنەم. shazlıq babinde.

خشنۇدم. حۆظ ايدىرم. مەحظوظم. مەمنۇنم. مەسۈرم. پىك سۈنيورم. پىك مەسۈرم. پىك مەمنۇنم. اندىن پىك خشنۇدم. درجه‌سىز مەسۈرم. بوندىن كمال مەمنۇنىت بىكى حاصل اولىدى. پىك حۆظ ايتىدم. پىك مەمنۇن اولىدم.

سزە تېرىپك ايدىرم. ذانكىزە تېرىپك ايدىرم. تېرىپكمى قېيىل ايدىرمىيىسىكىز.

On consultations, طانشىمەببە دائىر, *damishmaya dā'ir*.

نه يايپىق. نه يايپىلى. نه تىدىيىر ايتىملى. ايتىملىيىز. نه قرار وېرىجىكىز.

نه يايپەجغۇز. نهايىتنىدە تىدىيىرمۇ نەدر. شىمىدى نه تىدىيىرمۇ قالىدى باقىلۇم.

بىر شىبىھ قرار وېرىملىيىز. چارەسىنى بىيلمېيورم. نه ايدەجىكمى بىيلمەم.

بزه بزه پك بيپوك مشكل. بزه بزه مشكله دوشدل. بزه بزه مشكلدر.

رأييم بودرکه. ظن ايتغزميسکن. اکر بيرکنده اوله ايديم. سزك بيرکنده اولسيديم. سزه نصبياً حكت ايديم. بنم رأييم بوكه. اکر بکا صوراسکن. خاطرمه بزه شى كلدى. بزه شى دوشنيورم. فکومه بزه شى كلدى. براق بنى ييپايم. بزه شى ييپاهم. تبديل نيت ايتدم.

بشقه کونه بقدام. بشقه منوال اوزره طونه لم. بوبابده افكاركز ندر. نه ديرسکن. بنم افکارم سزكى كبيدر. سزك كبي ملاحظه ايديم. كوزل ملاحظه بيورمشمسكن. بو پك كوزل ملاحظه در. اشته پك بيرنده بزه مطالعه در. بنم رأييم سزكى كبيدر. بوني ييپاهم.

اك ايوسى بودر. بوندن ايوسى يوقدر. دها اييو سورم. دها اييو دکلميدر. دها ايوسى دکلى. ييپاهم غمز شبلوك اك اهونى بودر.

بوندن بشقه ييپاهم غمز يوقدر.

## CHAPTER L.

## CONVERSATION.

## صَحْبَتْ sohbet.

On the origin of the Ottoman Empire, language, and literature. *mehdeyi osmāniyanın lisēnariia uşum-u-fununları devātindadır.*

The Ottomans are of Turco-Tartar extraction. They came from Turkistan their original country, which is situated in the North of Asia, and settled in Anatolia about 1231 A. D. or 629 Hegira.

One year before the decline of the Seljuks, that is in the year 1299 A. D. 699 Hegira, Osman, son of Erthogrul, first took the title of Ottoman Sultan.

مِدَاء عَثَنَانِيَانِك لَسَانِلِيَّه عُلُوم وَفُوْنُورِي بِيَانِلِيَّه دَرْ عَثَنَانِيَانِك اَصْلِي تُرْك يَاخْرُون تَقَارِيرْ كَائِن عَثَنَانِلُوك اَصْلِي تُرْك يَاخْرُون تَقَارِيرْ كَائِن اَسْبَانِلُوك جَانِب شَهْلَيْسِنْدَه اَسْبَانِلُوك اَدَلِيَّه وَطَنِ اَصْلِيَّه اَدَلِيَّه قَدِيمِ الْاِدَمَادَه وَطَنِ اَصْلِيَّه اَدَلِيَّه تَرْكِسْتَان دِينِلَان وَلَيْتَنِلَان كَلُوب تَارِيخ عِبَسِوْنِيَنْك اَمْ ١٣١ سَنَدِسِي بَعْضِي تَارِيخ اَسْلَامِيَنْك ١٣١ سَنَدِسِي اَنْظُرِي تَارِيخ اَسْلَامِيَنْك ١٣١ سَنَدِسِي جَانِبَه وَطَن حَوْنَدِبِير.

*cosmānluların asıl türk yakħud tatarıdır asyānin jānī shimāli-qadim qadim uleryāmda vəvə-tanı asılıları olan turkistan denlan vilayetden gelip tārikhi ḫevarının ١٣١ senesi yani tārikhi isläminin ٤٩ senesi anatolu jāmibinde vəvətan tutdular.*

آل سَلَاجِقْبَنْك اَنْقَرَاضِنِدِنْ بَر ati sejüqiyaran inqirāzindan bir سَنَه مَقْدَم تَارِيخ عِبَسِوْنِيَنْك ١٣١ سَنَه مَقْدَم tārikhi ḫevarinin ١٣١ سَنَه سَنَدِسِي بَعْضِي تَارِيخ اَسْلَامِيَنْك ١٣١ سَنَه سَنَدِسِي سَنَدِسِي عَثَنَان بْن اَرْطُوْرُط اَبْنِه جَلُوس بَالْشَاقْ عَنْهَا بِلَه قَخْنَه جَلُوس eylemishlerdir.

ol eyyāmdanberi osmāni shuh-

What is the religion of the Ottomans?

The Ottomans are of the Muhammadan religion and of the Orthodox rite of the Imam Abu Hanife.

Of what is the Osmanli language composed?

The Turkish language is primarily formed from the dialect of Turkestan to which are added some Arabic and Persian words and some from Polish, Hungarian, Greek, Italian and French.

عثمانلار ده دینه ایشاندا ایبداردر.

دینلری دینن محمدی مذکوبی مذهب امام ابی حنفیه در،

Hanife.

osmanlılar ne dîne ictidat ederler.

dinleri dîni Muhammedi mehaberi mezhebi imâm abu Hanîfe dir.

osmanlı lisâni neden ibâretdir:

شمبیکی حجازیه سویلنسن ترک lisâni asl turk lisânından arabisiden فارسیدن لبه محاصل روم اتالیپان Fransız lisânların kelimâti mu-

سندان عبارتدار.

shimdiki halde suweylenen turk lisâni asl turk lisânından arabisiden fürisiden Læh, Majar Rum, Italian, Fransız, lisânlarının kelimâti mu-

tenevîi asindan ibâretdir.

#### LITERATURE.

Can you give me a slight idea of the state of literature and science amongst the Ottomans?

قسطنطینییدان مقدم fethi Qostantiniyyeden mugad-

ilim-ul-adab yaçını marifeti edebiyât osmânâklarının ilmî adab ile ulum-u-fununlarının ahvâlin- den bendenize bâzı matlumatî juz- iyye vere bilirmissiniz.

علم الاداب يعني معرفت ادبیات عثمانلارینداك علم ادب ایله علم و فنلارنى احولىدە بندە كۆز بعض معلومات جزئىيە و تراھ بېلۋەپىسىز.

Long before the conquest of

In Constantinople the Ottomans possessed authors in various styles.

Since that period they have had historians, astronomers, mathematicians, geographers, poets and moralists in large numbers.

Is there a complete history of the Ottoman Empire?

One does exist, formed by a series of annals compiled in succession by different authors, which give a complete history of the Ottoman Empire from its foundation to the year 1775 A. D.

Hegira 1189.  
Are these annals printed?

Yes the greater  
Is there any

عثمانلار يارىچى اجنبى مخنگىغا مۇغۇلىرىك  
dem oṣmānlılarin ejnisi muğlari  
دارلىقىسى دارلىقىسى.

اپلى وقندان بۇ آنه كىلنچىبە قدر  
ol waqitden bu ane gelinjeye qar  
دەر مەندىس رصاد مۇرۇش شەعرارا جىغۇرۇپىن  
دار muhendis rassad muerrith shu.  
وادىبە دايىر رسالە تىصىنیف ايتىمىش  
ara joghraphiyun readabe däyir risale  
بىر جىجۇق مەنچىنلىق عثمانلار بىندىندا  
tasnif etmish bir chog musannifler  
osmānلىk begindé zuhur etmishdir.

مەكىنلە بىر عثمانلار تارىخى بولۇرمى.  
سلسلە مۇئاف تىصىنیف اپىلدە كىلى  
silsileyi muellifin tasnif eyle  
dikleri tarihlerin mejmuisindan ali  
تارىخلىك مەجمۇعىدىن ال عثمانلار  
اتىلاسندىن تارىخ عېسىپ بىنكى lwo  
osmānin ittidāsindan tarihki isse  
vinin lwo senesi, yani tarihki hij  
سەندىسى يىعنى تارىخ ھەجىرتىڭ ۱۷۷۵  
سەنۋىش قىدر تىكىيەل اولمىش بىر  
سەنۋىش قىدر تارىخلىق دار دىز.

bulunurmi.  
تارىخلىك مەجمۇعىدىن ال عثمانلار  
اتىلاسندىن تارىخ عېسىپ بىنكى lwo  
osmānin ittidāsindan tarihki isse  
vinin lwo senesi, yani tarihki hij  
سەندىسى يىعنى تارىخ ھەجىرتىڭ ۱۷۷۵  
سەنۋىش قىدر تىكىيەل اولمىش بىر  
سەنۋىش قىدر تارىخلىق دار دىز.

zîr olunan târikhlerin basmasi  
bulunurmi.  
ذىكىر اولنان تارىخلىك بىندۇرمى.  
أوت اكتۈپىا بىندۇرۇن . . . . .

zîr olunan târikhlerin basmasi  
bulunurmi.  
ذىكىر اولنان تارىخلىك بىندۇرمى.  
أوت اكتۈپىا بىندۇرۇن . . . . .

evet ekseriyya bulunur.  
avropa lisänlerinda bu zîr  
اوروپا لىسانلارىدا بۇ ذىكىر اولنان  
تارىخلىق تەخىىس دىنى . . . . .

Independent of the Quoran which serves as a basis for legislation amongst all Moslem nations, have the Ottomans any special code of law?

Yes, this code is the «Multaqa», first written in Arabic about 1549 A.D. 956 Hegira by Ibrahim Halebi: it was translated into Turkish by Mehemed Mevquasati.

meshhur olā Hammer nam mu'ell-

fin lisāni almaniyada jesim bir ter-

jumesi vardır.

bil-jumble mileli İslāmiyyenin qānun nāmesi olan qurāni şerif-denbaşqā osmānlılarla maketus diger bir şeriat kitabı varmidır.

vardır bin kitābin ismi multaqā demekile museumma ve-tārikhi işe-

varidir. Bu kitabın amacı

مَلْقَادِيْكَلَه

وَلَدِرْ بُوْ كَتَبَلَنْ اِمْعَى

مَلْقَادِيْكَلَه

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وَلَدِرْ بُوْ كَتَبَلَنْ اِمْعَى

مَلْقَادِيْكَلَه

During the reign of Sultan Ahmed, that is to say, in 1728 A.D. Hegira 1141, Ibrahim Efendi introduced this art into Constantinople. During the reign of Sultan Ahmed, that is to say, in 1728 Hegira 1141, Ibrahim Efendi introduced this art into Constantinople.

Are there newspapers in Turkey as in Europe? evropada mevjud olan gazetelerin memälikî osmâniyyede dakkı buluntarını.

Yes, but only since 1830 A.D. اوت فقط تاریخ عیسیوبوند. At Constantinople 11246 Hegira: They have «La Turquie», «Courrier d'Orion», «Djeridei havadis» and several others. سنه‌سنه‌ی شروع ابلیطیلر استانداند. هجرت ۱۱۲۴۶: شنونکی و دیگر کوچک‌بار دوربانات ایکیسس، فرانسویه عازنفند و مین قرار

*ve bir gach turkje yavromi ghazetalari.*

What are the exact boundaries of Turkey in Europe? ممالکی عثمانیہ اور یونان کے ممکنیں چھوٹی نہیں ہیں : memâlikî ‘omâniyye avroasi- nin hukuduları neresidir.

It is bounded on the west by memülikî meşkûre gharber the Adriatic or the gulf of Venice, ve-jenûben bahri كورفرى وجنوبًا بحر سقسطن وشوفا ناسك سمهه شفالاً . . . . .

sea, and on the north by Russia,  
Transylvania and Hungary.

What are the great rivers of the Ottoman Empire in Europe?  
There are two rivers, one is the Danube which rises in Germany, passes through Turkey in Europe, and is afterwards divided into six branches emptying themselves into the Black Sea. The other is the Maritza which rises in Roumelia and empties itself into the Ægean.

How is Turkey in Europe divided?

Into two parts, North and South. The North comprises six provinces, which are Moldavia, Wallachia, Bosnia, Servia, Bulgaria and Roumelia. The chief towns of these provinces are of

dur.

مالاک عثمانیه اورپاسنک انھار  
کبیرہسی ندر. ایکیدر تری طوفنہ نہری کہ المانیا  
عالکنداہ نیچے ومالان عثمانیہ اورپائی  
بعد القطع التی قول اولمقر ببحیر  
سباکہ منصب اولسو وابیری مزبور  
صوبتی کہ دوم ایندناہ منبعی اولوب  
بحیر سفیدہ جو پان ایدر.

*memâlikî osmânîyye avropasi-*  
*nin enhâri kebiresi neder.*

مالاک عثمانیه اورپاسنک قطعہسی  
ایکیدر تری طوفنہ نہری کہ المانیا  
عالکنداہ نیچے ومالان عثمانیہ اورپائی  
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صوبتی کہ دوم ایندناہ منبعی اولوب  
بحیر سفیدہ جو پان ایدر.

*ikidir biri tuna nehri ki alma-*  
*nia memâlikînde nebi ve memâlikî*

*osmânîyye avropayi bâd el qatî*  
*alti qol olaraq bahri sigâha mun-*  
*selub olur; ve olbiri meriç siguki rum-*  
*elinde membâci olup bahri sefide*  
*jereyân eder.*

مالاک عثمانیه اورپاسنک قطعہسی  
ایکیدر تری طوفنہ نہری  
شمالی ویرج جنوبی جانب شہلیسی  
اللئی اینانی محیطدار بغان و الاق

*niqâsi ne vejhile taqsim olenur.*  
*iki gisme mungasim olup biri*  
*shimali ve biri jenubi janibi shi-*  
*malisi alti eyaleti multidir bugh-*  
*dan ve effâg ve bosna ve sîrb ve bul-*  
*gharhîq ve nefsi rûmelidir eyaletsi*  
*Bughañan kurssi yash qasabasi-*  
*بیاش قصبه سپردکہ بغان*

*memâlikî osmânîyye avropasi-*  
*nin gitası ne vejhile taqsim olenur.*

*iki gisme mungasim olup biri*  
*shimali ve biri jenubi janibi shi-*

*malisi alti eyaleti multidir bugh-*  
*dan ve effâg ve bosna ve sîrb ve bul-*  
*gharhîq ve nefsi rûmelidir eyaletsi*  
*Bughañan kurssi yash qasabasi-*

**Moldavia, Yassi, the residence of a hospadar of Moldavian nationality; Bucharest in Wallachia; Belgrade in Serbia, one of the most strongly fortified places in the Empire; Travnick in Bosnia, Sofia in Bulgaria, and lastly in Roumelia the capital Constantinople.**

dirki bughdan tâ'ifesinden olan bir voivodasinin magarri hukyumeferdir eyâleti effâqin kursisini bulresh qasabasidir sirb eyâletinin kursisi beligradi dar-ülîjihâddir bosna eyâletinin kursisi trâenik beledesi, bulghâr eyâletinin kursisi medineyi sofıyadır, rumelinin kursusu rusci istanbuldur.

The southern portion of Turkey in Europe is composed of two great provinces and some of the Isles of the Archipelago. The provinces are Macedonia with Salonica for its chief town, and Albania of which Scutari is the principal city.

Recent wars have completely altered the old landmarks and boundaries.

**ARABIA.**

memülikî osmâniyye avropa-sinin janibi jemibisi ki buyuk eyâleti muhit, re ag deniz adalarinin bazisini shamilidir. eyaleti menin evvelkisi macedonia eyâleti ki kursusu medinei selânikdir işkinisini arnavalıq eyâletidir ki kur-

gâhîye eyâletidir ki kurdistanı. كچندر و قوع بولان مکاریلر اسکى حدود و سنورلر بتوون بنون دیكشتمىدى. سپسان . سپسان .

**arabstân.**

**بِبُرْكَ جَنْبُرْدَهْرُونَ** *hatt ve-mahnd berre muttasil bir*

\* It covers an area of about 525 square miles in length and 470 in width.

The Arabs are all of a swarthy hue and profess the Moslem religion. They yield obedience to their Imam and to the Emirs and Sheiks of their nation. Some of these last are subsidiary to the Sublime Porte, others are free and independent.

The greater part of Arabia is situated under the torrid zone and is subject to intense heat. The plains of sand, the mountains and arid deserts of which the interior of the country is composed,

مسافة طولی تقریباً ۵۰ و مسافة عرضی تقریباً ۲۰ متر

مُرْضِىٰ : سَعَىٰ لِلْجَنِيَّةِ مُهَمَّةَ دَارَ.  
قَوْمٌ عَرَبٌ جَمِيعُهُمْ أَسْمَرُ الْأَنْوَنِ وَدِينُ  
الْاسْلَامِ أَوْلُوبُ اِسْلَامٍ وَمَرَا وَشَبِيُّوكَ  
بِلَادِهِ نَسْرَ قَلْجَ حَكَمَهُ تَبَعِيَّتَ  
أَبِيدَرْ أَنْجَقَ ذَكَرَ أَوْلَانَ حَكَمَهُونَ  
بَعْضِيَّسِيَ دُولَتْ عَلِيَّةَ عَثَنَانِيَّسِيَّا بِلَادِهِ  
تَسْبِعَ وَعَصْبِيَّرِيَّ دَحْسِيَ سَرْبِسَسْتَ  
تَرْبَلَيِّيَّ دَلْكَهِيَّيِّيَّ وَسَنَانِيَّهِيَّ  
وَمَسْتَقْلَدَرَ.

carabistünin azaam qitasi minta-  
qai harre tahtinda olmaq tagribile  
havaasında shiddati germa oldu-  
ghundan bashqa däkhilinde kes-  
reti rigistän ve-beirr u-beyaban ve-  
nedreti emtäär u-häkimiyyä ölgän kase-  
ğineer.

حسيبله از خيسى اتكوبى شوره وغىر  
بile aræzisi ekseriyye shure ve-  
منبتدر. ghairi munbitdir.

almost entirely sterile and uncultivated.

*Still the sea coast is covered  
with fruit and cultivated fields,  
and is rich in cattle such as sheep  
and camels.*

ما مع مسايبي سواحل دریاده اندر  
وگزروات واغنام واشنر مثلو حیوانات  
پرکنی دراز.

The natural products of Arabia are the most exquisite and varied perfumes, spices, drugs such as pepper, myrrh, musk, the balsam of Mecca, gum Arabic and many kinds of precious stones; but in the first rank of all these products we must place coffee, the

superior quality of which makes it a very choice article of commerce.

اصل مەھسۇتى رەۋىيڭى تىغىيلىرى  
مەنئەرە ئەـبـكـلـخـۇـرـ ئـبـبـىـلـرـ دـەـقـقـىـقـىـ ئـەـنـجـىـنـاسـ جـوـأـقـىـرـ  
مـىـلـسـانـ وـصـمـعـ عـىـزـىـزـ وـعـىـلـىـ ئـەـنـجـىـنـاسـ جـوـأـقـىـرـ  
مـەـنـلـلـوـ شـېـپـارـدـ وـعـىـلـىـ ئـەـنـجـىـنـاسـ جـوـأـقـىـرـ  
مـىـلـلـىـ اـشـيـاـدـ ئـەـنـجـىـنـاسـ جـوـأـقـىـرـ  
رـەـفـقـىـلـىـ ئـەـنـجـىـنـاسـ جـوـأـقـىـرـ  
عـىـلـىـ ئـەـنـجـىـنـاسـ جـوـأـقـىـرـ

## CHAPTER LI.

TURKISH PROVERBS امثال صریوب *durubi emsâl*.

1. The tongue has no bone, yet it breaks bones, دلک کمکى كىيىكى كموكى يوقدر اما كمكى قىرار *dilin kemigi yogdur amma kemigi qirar.*
2. Blind is he who falls twice into the same ditch كھر اولدرکە دوشدوکى قىبوبە بىر دىخى دوشى *kyur oldurki dashdugi quyuya bir daha dusher.*
3. The hero becomes known in the field, يىكت اىكىيىت ميداندە بلو اولۇر *yigit, igit, meydanda belli olur.*
4. Though friends be a thousand it is few, though the دوست بىيك ايسە مىداڭىدە ازدىر دشمان بىر ايسە جوقدار *dost bin ise azdir dashman bir ise choqdur.*
5. A little stone will wound the head, كچۈك كوجىك طاش باشى ييارار *kuchuk tash bashi yarar.*
6. Dog devours not dog, كۈپك كۈپكى يىمز *kyupek kyupeyi yemez.*
7. Two captains sink the ship, بائرلۇ اىكى رئيس بىر كمى *iki re'is bir gemi batirirlar.*
8. What wish the blind? Two eyes, كورك استدوكى نە دىر *kyurun istedigi ne dir?* اىكى كىز *iki gyuz.*
9. Whence you thought not starts the fox, ئەن اتمىدوكى ئىرىن تىلىكى چقار *zann etmediyin yerden tilki chiqar.*
10. He who is (born) to be hanged will not be drowned, بىرلاجق سويە بوغلماز *asilajaq sua boghulmaz.*
11. Stretch out your feet according to your quilt, بورغانكە كوره اياڭكى اوزان *yurghanina gyure ayaghini uzat.*



عیبیسز دوست آراین دوستسز قالور ' aypsiz dost arayan dostsiz qalir.

25. Man is the mirror of man, انسان انسانك اینه‌سى در insān insānin aynasi dir.

26. From the thorn grows the rose and from the rose the thorn, دیکندن کل بتر کلدن دیکن di-kendən gyul biter gyulden diken.

27. I have no strength, says the lazy, تنبل قوتم بوقدر تنبىل قوتم بوقدر tenbel qurvetim yoqdur deyor.

28. Where there is no cat, will the mice raise their heads, کدی بولنمد وغى يېرىدە سچانلار باش قالدیرى kedî bulunmadighi yerde sichanlar bash qaldırır.

29. The mouth becomes not sweet by saying «honey», بال بال ديمىكلە اغىز ئىتلۇ اولماز bal bal demekile aghiz tatli olmaz.

30. Do not look a gift horse in the mouth, باخشىش اتك دىشىنە باقلاماز bakhshish atin dishine baqlimaz.

31. Think of what you will say, then speak, دىيەجىكى ذكر diyejegini fikr eyle songra, سوپىلە (صکر)، سوپىلە (سۈرەت)، سوپىلە (سۈرەت) sora, suweyle.

32. He would sell the crow calling it a nightingale قارغەبىي بلبل دىيە ساتار qaraghayi bulbul deye satar.

33. The sick man is not asked if he wants a bed, خاستىيە دوشك صورولمۇز khastaya dushek sorulmaz.

34. It is hard to serve a young lord, كنج بىكە خدمت كوجىلار genj beye khizmet gyuchdir.

35. Truth is bitter, حق سوز آجي اولىر haqq suz aji olur.

36. Eat and drink with your friend, but do no business with him, دوست ايلە يە ايجى الش وېرىش اتمە dost ile ye ich alish verish etme.

37. Out of sight, out of mind, كوكلدن اولان اوذاق دخى اوزاق *gyuzden uzaq olan gyunuldan dakhi uzaq.*

38. Man deceives man but once, آدم آدمى بىر كىرە الدادر *adam adamı bir kerre aldadir.*

39. There is no fat soup from a lean fowl, ارق طاقدن سيمز ترييد اولماز *ariq tawuqdan semiz teriid olmaz.*

40. Who asks of the stingy digs a pit in the sea, طمعكاردن شىيى دىلىيەن دكزدە جقور اچار *tamaikyārdan sheyi dileyen denizde choqur achar.*

41. It needs nails to scratch, قاشنمغە طرنق استر *qashinmagha tirnaq ister.*

42. Though we have no wealth let us have honour, مالسىز بوجىسە عرضمىز اولسۇن *malimiz yoghusa iżrimiz olsun.*

43. From forethought comes safety احتياطدىن سلامت اولور *ıhtiyātdan selāmet olur.*

44. The man who falls once will fall no more, بىر دفعە دوشىن اىم بىر دخى دوشمىز *bir def'a dusheh adam bir daha dashmez.*

45. You cannot deceive a fox, تلىكى دىللىكى الداتلىماز *tilki tilkili aldatilmaz.*

46. He who gives to the rich takes water to the sea, زنكىنە مال وېرىن دكزە صو كنۇزۇر *zenginé māl veren deniza su getirir.*

47. He who would live at peace, must be deaf, blind and dumb, راحىت استينىن آدم صاغىر كور دىلسىز اوڭلۇ *rahat isteyen adam saghir, kyur, dilsiz ol-mali.*

48. Don't make mysteries of trifles, كىدى بىقنى اورتى كېبى *trifles كىدى بىقنى اورتى كېبى*

سرینى صقلیپور *kedi bogunu eurter gibi sırıni saqlıyor.*

49. He who turns towards two Kiblas has no faith, أیکى iki قبله طاپنده دین اولماز *iki qiblaya tapanda din olmaz.*

50. What you give, you will take with you, هر نه وبرسن الک ايله اول كلور سنكله her ne verirsen elin ile o gelir seninle.

51. Take the hand of the fallen, and God will take thee by the hand, دوشمشلرک النى طوت ربى الكدن dashmushlerin elini tut rabbi elinden seni tutar.

52. What God has written on the brow will come to pass, اللهدن باشه بازلمش كلەجك basha yazilmish gelejek.

53. Every one ignores his own faults, هر کس کندو عيېنى يلىز her kes kendi aýbini bilmez.

54. Be not friendly with the wicked, but take example from the good, يارامازلر ايله يار اولمە ايلىردن عبرت ال ibret. al.

55. He who gives to the poor, gives to the Lord, ققرالى و بير fuqaralara veren allâha verir.

56. He who guides us aright and advises us is our best friend, بىزى ايى يولە كترون داوكوت دېرن bizi iyi yola getiren ve ugut veren o en buyuk dostumuzdur.

57. Do not seek or desire impossibilities, ممکن سىز اولان شىبلرى آرامە و آرزۇلامە mumkin siz olan sheyleri arama ve arzulama.

58. Death is the comfort of the poor, قىيىرلەك تىسىلىسى اولىدر fagirlarin tesellisi ulundur.

59. As we live, so we die, اویله اولورز نصل کە ياشارسق نصل کە ياشارسق  
*nasl ki yasharsaq uyle uluruz.*

60. Who undertakes too much accomplishes little, جىوچە تائىيف اولان آز بىرىسىنە يېتىشىر *chogha te'lif olan az birisine yetishir.*

61. The tongue kills more than the sword, دل قلىجىدىن جوق اولدۇر *dil qiliijdan choq uldurur.*

62. Sit cross legged but speak uprightly, اكىرى اوتسور افندى دوغۇرۇ طۇغىرى سوبىلە سۈۋەيلىك *egri otur. doghru suweyle.*

63. If you come with empty hands you are told «the master is asleep», but if you bring a gift they say.  
 تەھى دىست فيپىه وارسنىن «Sir, pray walk in», افندى اوپۇرۇ دېرلىرىن الکدە باخشىش وار ايسە ئەندىم *tehi dest qapiya varsan efendi uyuyor derler elinde bakhshish var isa efendim buyur derler.*

64. Patience is the key of happiness, صابر ايلمك شازلىق اناختارىدىن *sabr eylemek shazliq anakhtaridir.*

65. To-day's egg is better than to-morrow's fowl, (a bird in the hand is worth two in the bush, بى كونكى يەمۈرە يارىنكى طاوقىدىن بىكىدر *bu gyunkisi yimurta yarinki tawuqdan yemdir.*

66. After sorrow comes joy, عىسىردىن سىكىر يىسر واردىر *usrden sora yusr vardir.*

67. He who fears God does not fear man, تىكىرىدىن قورقۇن آدمىدىن فۇرمۇماز *tangridan qorgan adamdan qorgamaz.*

68. To err is mine, to forgive is thine, خطابىندىن عطا سىندىن خطا بىندىن عطا سىندىن  
 khata benden 'ata senden.

69. One egg to one's self is better than a fowl that is

اور تعلق طاقدن يالكىز يمورىظه ايودر  
shared, ortalıq tawugdan yaliniz yimurta iyidir.

70. Loss is the sister of gain, ضرر فائدة نك همشيرىسى در  
zarar fa'idenin hemshiresi dir.

71. Would you shut the stable door, after the horse is  
stolen? آت اوغۇرلۇندىقدان سىركەمى اخىرۇك فپوسنى  
at oghurlandiqdansorami akhirin qapisini qaparsin.

72. He who knows much is often mistaken, چوق بلن  
چوق يىكلەر choq bilen choq yangilir.

73. Who weeps for every one, ends by losing his eyes,  
هر كس ايچيون اغلىيان كوزسز قالور  
her kes ichin ichun aghlayan gyuzsiz qalir.

74. A fisher must accustom himself to troubled waters,  
بالق اولايىاجى كوتى صودا كرل  
balig avlayiji kytutu suda gerek.

75. Lovers are blind, عاشق اولان كوردىر  
ashiq olan kyurdur.

76. The neighbour's fowl appears a goose. قوکشۇ طاواغى  
قوکشۇ، tawughu qomshuya  
qaz gyurunur.

77. He who has not suffered sorrow does not understand  
the value of joy, جفایى چىكمىين آدم صغانك  
jefayi chekmeyen adam safanin  
qadrini bilmez.

78. Who is a liar? He who repeats what he hears.  
يىلاچى يالانجى كىيمدر ايشتىدىكىنى سوبىلىنىد  
yalanji ishittdigini suweyleyendir.

79. There is no one faultless and no sin but may be re-  
pent of قىل خطاسىز اولماز  
qul khatasiz olmaz. خطا توبەسىز اولماز.  
khata tervesiz, tubesiz  
olmaz.

80. Who laughs much will weep much.

چوق کولن *choq gyulen*

چوق اغلر. *choq aghlar.*

باش ويرمك باش ويرمك اولىر سر ويرمك اولىماز  
The head may be given, the secret never, *bash vermek olur sirr vermek olmaz.*

82. Who goes too often to his friend will see a sour face,  
دوسته چوق داران اکشى صورت کورور *dosta choq varan ekshi suret gyurur.*

83. A thousand tears cannot pay one debt, بىك تاسە بىر بورج اودهمنز  
*bin tasa bir borj eudemez.*

84. Listen a thousand times, speak once, بىك ايشت بىر سوپىلە  
*bin ishit, bir suweyle.*

85. The wolf changes his fur, but he does not change his  
قورت تويىنى دكشدىر خويىنى دكشدىرمىز  
*qurt tuyunu degishdirir khuyunu degishdirmez.*

86. The uncaught thief is more honest than the Bey,  
طنتمىيان اوغرى بىدىن طوغرى  
*tutulmayan oghru beyden doghru.*

87. Say not all things; the earth has ears, فر سوز سوپىلە  
كە يېك قلاڭى وار *her suz suweyleme ki yerin qulaghi var.*

88. They said to the raven «who are beauties?», he said,  
قوزغۇنە كۈزل كىيمىدر دىيمىشلە بنم  
«my chicks», يارولىم دىيمىش  
*quzghuna gyuzel kimdir demishler benim yawrularim demish.*

89. Speak sweetly to the sweet, طتلېيە طتلۇ سوپىلە *tatliya tatli suweyle.*

90. The iron is struck while it is hot, دوكلۇر دىمير, timur, tawunda *duyulur.*

91. You cannot sell the fish in the sea, دېنادەكى بالق صاتىماز *deryädaki baliq satilmaz.*

92. He who rises in anger, sits down in sorrow, غصب ایله قالقان زیان ایله او تورر, او طور  
għażab ila qalqan ziyān ilha oturur.

93. A live fox is better than a dead lion, یاتان ارسلاندن دری کرن تلکی, دلکی یکدر  
yatan arslandan diri gezen tilki yegdir.

94. From heart to heart there is a path, یورکدن یورکه بول وار  
yurekden yurege yol var.

95. There is nothing better than this; «I know not, I saw  
اندن ایوسى یوقدر نه بلوم نه کوردم, not», andan iyisi yeqdur ne bilirim ne gyurdum.

96. Become not a debtor for gifts; they will demand them  
عديه بورجلو اولما يا at the wedding or fête, دوه دوه چوکر  
hediyəe borjlu olma ya dugunde isterler ya beyramda.

97. The camel kneels down in the place of the camel,  
جهاند چوکر دوه دوه deve deve yerine chuker.

98. Be friendly with all, but be beholden to none, جهاند یار اول بار اولما  
jihanda yar ol bar olma.

99. Every accident is a lesson (for the future), هر زیان پر فن، فند  
her ziyan òir fen, fend.

100. Dogs laugh at a sleeping wolf, قورت اویقوده کوپیک ماسخه سی او لسور  
qurt uyquda kyupegin mas-kharasi olur.

101. Bagdad is not far to the lover (meaning love sur-  
عاشقه بغداد او زاق د کل mounts all obstacles), iashiqqa Baghdad uzaq digil.

102. Some laugh, others weep. کیمینه های های کیمینه kimina hāy hay kimina rwāy rwāy.

103. The heedless head helps the foe, غافل باش دشمنه یارشور ghāfil bash dushmanā yarashir.

104. Every tree has its shadow, دار her اغاجىك كولكوسى *aghajin gyulgusu var.*

105. Everything has an end, دار her sheyin sonu var.

## CHAPTER LII.

### DIPLOMATIC, NAVAL AND MILITARY TERMS.

أمور بحريّة <i>umur-u Bahriyye,</i>	naval, sea-affairs, sea-service.
بحري <i>Bahri,</i>	
دوننمایه متعلق <i>donanmaya-mutaialliq,</i>	
دوننما <i>donanma,</i> navy, fleet.	
باقریه قیوسي <i>bahriyye-qapisi,</i>	admiralty.
دیوانخانه <i>diwankhane,</i>	
باخریه پاشاسی <i>bahriyye-pashusi,</i>	admiral.
امیرال <i>amiral,</i>	
قپودان فیضان <i>qapudan-pasha,</i>	Lord High admiral.
قپودان دریا <i>qapudan-derya,</i>	
باخریه فیقی <i>bahriyye-seriqi,</i>	vice-admiral of the fleet.
پترونا بطرونه پاشا <i>patruna-pāshā,</i>	vice-admiral.
اریاله پاشا <i>iriyala-pasha,</i>	rear-admiral.
راسلا پاشا <i>riyala-pashā,</i>	
لیمن رایسی پاشا <i>liman-re'isi pasha,</i>	admiral superintendant.
سنچق کمیسی <i>sanjaq-gemisi,</i>	flagship, admiral's ship.
پاشا کمیسی <i>pasha-gemisi,</i>	
قپودانه <i>qapudane,</i>	
سواری <i>suwāri,</i>	captain.
قپودان <i>qapudān,</i>	
رئیس <i>re'is,</i>	captain (generally for merchant ships).

ملازم قپودان	<i>mulazim qapudan,</i>	commander.
ایکنچی	<i>ikinji,</i>	
یوبنیاشی	<i>yuzbashi,</i>	lieutenant.
کمیاچی	<i>gemiji,</i>	
کشتیبان	<i>keshiiban,</i>	sailor.
بحربه تفنگچیسی	<i>bahriyya-tufenkjisi,</i>	
بوش بوتقال	<i>bosh-putqal,</i>	marine soldier.
جنک کمیسی	<i>jenk-gemisi,</i>	
کمی	<i>gemi,</i>	man-of-war.
تکنہ	<i>tekne,</i>	
سفینہ	<i>sefine,</i>	ship.
کشتی	<i>keshti,</i>	
پارہ	<i>para,</i>	
قطعنہ	<i>qit'a</i>	
یلکن کمیسی	<i>ylken-gemisi,</i>	sailing ship.
وایپور	<i>vapor,</i>	steamer, steamboat.
حرخ کمیسی	<i>charkh-gemisi,</i>	
وایپور جرخی	<i>vapor-charkhi,</i>	steam-engine.
وایپور عربیسی	<i>vapor-arabasi,</i>	
تجار کمیسی	<i>tujjar-gemisi,</i>	merchant ship.
جرخ کمیسی	<i>charkh-gemisi,</i>	paddle-steamer.
وبدالی کمیسی	<i>vidali-gemisi,</i>	screw-steamer.
عسکر کمیسی	<i>asker-gemisi,</i>	a troop-ship.
بکلک کمیسی	<i>beylik-gemisi,</i>	a government ship.
اوچ درکلی	<i>uch-direkli,</i>	three-masted (ship).
فرقنتین	<i>firqatin,</i>	
فرقنه	<i>firqata,</i>	
فرفانہ	<i>furgata,</i>	frigate.
فورقتون	<i>firqatun,</i>	
فرقتوں	<i>firqatun,</i>	
فرقلتوں	<i>firqatun,</i>	
قروت	<i>gorvet,</i>	corvette.

ابریق *ibriq*, brig, brigantine.

غولت *gholet*, | schooner.

اسقونہ *usquna*,

قرصان قورسان *qursan*, privateer, pirate.

دیرک *direk*, mast.

غابیہ چبوغی *ghabiya-chibughu*, top mast.

بابا فنغو چبوغی *Babaingo-chibughu*, top gallant mast.

پرووہ دیرکی *pruwa-diregi*, mizen mast.

مایستره دیرکی *mayistra-diregi*, main mast,

غراندی دیرکی *ghrandi-diregi*,

ماجنانہ دیرکی *qontra-majane-diregi*, astern mast.

فایق *gayiq*, a boat or a ship (barque) with sharp prow and stern, formerly used by the Turks in their naval warfare.

اسپلاتہ *ispilata*, (Italian) barque, pontoon, bridge of boats.

تومباز طومباز *tombaz*, barque, pontoon.

قادرخ قدرخ قدرخ *qadirgha*, galley.

قلانچج سفینہسی *girlanghij sefinesi*, a sailing coaster.

سرن *seren*, yard.

یلکن *yelken*, a sail.

یلکن اچمک *yelken-achmaq*, to set sail.

یلکن باغلامق *yelken-baghlamaq*, to furl sails.

یلکنلو *yelkenli*, under sail, sailing.

ترنکتہ یلکنی *tirinkete yelkeni*, fore-mast sail.

مایستره *mayistra*, | main-sail.

مایستره یلکنی *mayistra, yelkeni*, | main-sail.

مایستره سرنی *mayistra-sereni*, the main-yard.

اورتہ دیوکی *orta-diregi*, fore-mast.

اورتہ یلکنی *orta-yelkeni*, fore-sail.

اوکرغه *ongurgha* (*omurgha*), keel.

*sentina*, hold, of a ship.

قېچىڭ *qich*, stern, poop of a ship.

كەمىنەك اوكتى *geminin-eunu* prow, stem of a ship.

انبار *anbar*, the hold of a ship, a gundeck in a man-of-war.

پلامار *palamar*, a hawser.

تىيمور دەمير *timur demir*, anchor.  
لەنگر *lenger*,

تىيمور دەمير يېراقىق *timur demir braqmaq*,  
» *atmaq*, let go the anchor.

تىيمور دەمير انماق *lenger-endaz olmaq*,

تىيمور دەمير قالدرمۇق *timur demir qaldirmaq*, heave up the anchor.  
لەنگر قالدرمۇق *lenger qaldirmaq*,

كەمىنەك پلامار يىلە جملە اورغانلىرى الاتى *geminin palamar ila jumle orghanlari-alati*, ship's gear.

سنجاجۇ سنجاق *sanjaq*, flag.

بىراق *bayraq*,  
باندرە *bandara*,

علم *'alem*, standard.  
لوا *liwa*,

سنجاجۇ ھمايون *sanjaqi-humayun*, Imperial standard.

سنجاجق اچماق *sanjag achmaq*, to unfurl the standard.

سنجاجق دىكمك *sanjag dikmek*, to plant the standard.

سنجاجق دېرىكى *sanjag-diregi*, flagstaff.  
سنجاجق كوندرى *sanjag-gyunderi*,

مندال *sandal*, a large boat.

قايىق *qayiq*,

فلوقە *filiqa*, ship's boat, cutter, yawl.

فليکە *filiqa*,

فلکە *filiqa*,

قايىق *gayiq*, captain's gig.

دومەن *dumen*, rudder.

دومن يكىسى	<i>dumenyekesi,</i>	helm.
يكته	<i>yeke,</i>	
كۈرك	<i>kyurek,</i>	oar.
قازجە	<i>qanja,</i>	
بوچولە	<i>busula,</i>	(mariner's) compass.
بوسولە	<i>busla, pusla,</i>	
پوصلە		chart.
خريطة	<i>kharita,</i>	
خارتى	<i>kharti,</i>	chart.
خارطى		
خرطى		
جىزىر و مىد	<i>jezr-u-medd,</i>	tide ebb and flow.
دەنیز	<i>deniz,</i>	sea,
دریا	<i>derya,</i>	
طاڭىھە	<i>dalgha,</i>	موج <i>mevj,</i> wave.
لېيمان	<i>liman,</i>	port, harbour.

## DIPLOMATIC TERMS.

تاخیریات *tahrirat,* despatches, official letters: as a Turkish singular, a despatch.

تذكرة *tezkere,* a note, billet, missive.

تقىرىر *tagrir,* an official report, a diplomatic note.  
تلخیص *telkhis,* the customary report laid by the grand vizier before the sultan daily on current affairs.

مصبطة *mazbata,* a protocol, a procès-verbal, a report.

تعلیمات *ta'limat,* instructions.

أخبار *ikhbar,* notification.

خبر رسمي *khaber-i resmi,* official information, notification.

خبر غیر رسمی	<i>khaber-i ghayr-i resmi,</i>	confidential, unofficial notification.
خبر ماحرمانی	<i>khaber-i mahremani,</i>	
ایلچی	<i>elchi,</i>	ambassador.
سفارت	<i>sefaret,</i>	an embassy, legation.
سفیر	<i>sefir,</i>	envoy.
مصلحتکذار	<i>maslahatgyuzar,</i>	a chargé d'affaires, an agent.
سر کاتبی	<i>sirr-kyatibi,</i>	a private secretary.
کاتب الاسرار	<i>kyatib ul-esrar,</i>	
کاتب الْحُرُوف	<i>kyatib ul-huruf,</i>	the writer of the pre-sent letter.
رَاقِمُ الْحُرُوف	<i>raqim ul-huruf,</i>	
شرط	<i>shart,</i>	a diplomatic convention, con- dition.
مقاؤله	<i>muqavele,</i>	
سندي	<i>muqavele senedi,</i>	a written agreement.
عهد نامه	<i>ahd-name,</i>	a written treaty (of peace).
ولی عهد	<i>veli-i-ahd,</i>	heir presumptive, crown prince.
عهد اوزرة	<i>ahd-uzre, uzere,</i>	according to agreement.
اتفاق معاهده سی	<i>ittifaq muahedesesi,</i>	treaty of alliance.
تجارت عهد نامه سی	<i>tijaret ahd namesi,</i>	treaty of commerce.
متارکه	<i>mutareke,</i>	armistice.
برات	<i>berat,</i>	warrant, diploma, letters-patent.
ماده	<i>madde,</i>	an article, a paragraph (of a treaty).
شروط	<i>shurut,</i>	conditions, provisos.
مساعده	<i>musâade,</i>	assistance given as a favour, con- cession.
مساعده سنیۃ	<i>musâede-i-seniyye,</i>	Imperial (Ottoman) as- sistance.
فراغت	<i>feraghat,</i>	the giving up, concession.
تضمین	<i>tazmin,</i>	indemnity, a making reparation for injury.
ادعا	<i>iddia,</i>	pretension, claim.
مباحثة	<i>mubahese,</i>	a treating, discussing (a question).
اساس	<i>esas,</i>	basis, fundamental principle.

قاعدہ *qāside*, a rule (in diplomatic conduct).  
اول قاعدہ اوزرہ *ol qāside uzere*, *uzre*, upon that rule of conduct,

قرار *qarar*, } conclusion.  
نتیجہ *netije*, }

نتیجہ کلام *netije-i-kelam*, } in short, in fine, the result of the discourse.  
نتیجہ سی *netijesi*, }

Army, اردو، اور دو *ordu*.

اردو *ordu*, }  
عسکر *asker*, } an army.  
لشکر *leshker*,

ترتیب طائفہ عسکریہ *tertib-i tawayif-i askeriyye*, organization of the army.

دار شوریہ عسکری *dar-i shura-i askeri*, the war office.

تنعیمات عسکریہ *tengihat-i askeriyye*, reduction of the army.

عسکریہ *askerije*, in a military style.

معسکر *mu'asker*,  
اردو، اور دو *ordu*, }  
عسکر گاہ *asker gāh*, } a camp of an army.  
اردو گاہ *ordu gāh*,

سرعسکر پاشا *ser-asker Pasha*, the minister of war, a military commander-in-chief.

سرعسکر قپوی *ser-asker qapusi*, the ministry of war, war office.

سرعسکریلک *ser-askerlik*, the office and dignity of the secretary of state for war.

عسکر یازمق *asker yazmaq*, to recruit soldiers.

عسکر بوفلمق *asker yoglamaq*, to inspect the army in passing it in review.

عساکر منصورة *'esakir-i-mansura*, the (God)-aided (i.e. Ottoman) army.

قپوجی باشی *qāpuji-bashi*, chamberlain.

شیخ الاسلام *sheykhu-l-islām*, the chief doctor-of-law in Turkey (his office being at once equal to those of the Lord Chancellor and Archbishop of Canterbury in England).

شیخ الحرم *sheykhu-l-Harem*, the Prince, or Governor of Mecca or Medina.

سرعاسکر *ser-asker*,

مشیر *mushir*,

پاشا *pasha*,

سردار *serdar*,

سرکرده *serkerde*,

فیق *feriq*, lieutenant-general.

میرلوا *miri-liwa*, major-general, brigadier.

مشیر *mushir*, is a title for secretary of state, general of an army, governor-general of a province and commander-in-chief of the army of that province.

والی *wali*, a governor-general of a province (*vilāyet*); this title used to be given to the Pashas of Egypt, of Tunis, of Tripoli, and of Algiers.

The highest civil grade is that of Vezir; the holders of this have the title of Pasha.

رتبه بالا *rutbe-i-bala*, the second civil grade; the holders have the title Bey.

میر مجلس *miri-mejlis*, president of the council.

میر الامرا *mir-ul-umerā*,

میر امرا *mir-i-umerā*,

میر میران *mir-i-mirān*,

میر آخر *mir-i-akhor*,

امرا آخر *emrakhor*,

میر الای *mir-alay*, colonel.

قائمه‌مقام *qa'-im-maqam, qaymaqam*, lieutenant-colonel.

الای امینی *alay-emini*, a military officer of the new regular army, ranking next to the lieutenant-colonel, who has charge of the stores and accounts of the regiment; both title and rank are now abolished and merged into the commissariat.

الای بکی *alay beyi*, colonel of a cavalry regiment.

الای طپو *alay topu*, field-artillery.

چرخه طوبی *charkha-topu*, field-piece.

بیوک صابط *bujuk-zabit*, field-officer.

بیوک تعليم کونی *biyuk-ta'lîm-gyunu*, field-day.

خاصه عسکري *khassa-askeri*, } the Guards.

عساکر خاصه *asakiri-khassa*, }

الای ملای *alay-malay*, one over the other, all together, as when a crowd rushes.

الای باغلامق *alay-baghlamaq*, } the regiment to encamp

الای قورمق *alay-qurmag*, } and pitch its tents.

صلح باغلامق *sulh-baghlamaq*, to make peace, conclude a peace.

بیکباشی *binbashi*, major.

صاغ قول اغاسی *sagh qol aghasi*, brigade-major.

طابور مارور *tabur-mazhor*, drum-major.

یوز باشی *yuz-bashi*, captain.

ملازم *mulazim*, lieutenant.

بیراقدار *bayraqdar*, a standard-bearer.

الای امینی *alay-emini*, adjutant.

خزینه‌دار *khaznadâr*, a treasurer, paymaster.

خزینه عامره *khazina-i amira*, the imperial treasury.

خزینه اغاسی *khazine aghasi*, treasurer, also a colonel of Janissaries.

خزینه‌دار اغاسی *khaznadar aghasi*, treasurer of the Harem.  
 خزینه‌دار باشی *khaznadar bashi*, first treasurer of the imperial palace.  
 کتخداسی *khazna ketkhudasi*, } second treasurer.  
 کاخیاسی *khazna kakhyasi*, }  
 خزینه اوطه‌سی *khazna odasi*, treasury of the imperial palace.  
 هیکم *heykim*, } doctor.  
 طبیب *tabib*, }  
 جراح *jerrah*, surgeon.  
 قول اغاسی *qol aghasi*, second lieutenant.  
 باش چاووش, چاووش *bash chawush*, sergeant-major.  
 چاووش, چاووش *chawush*, a sergeant.  
 چاووش باشی *chawush-bashi*, chief baron of the court of chancery.  
 اونباشی *onbashi*, corporal.  
 عسکر *asker*, } a soldier.  
 نفر *nefer*, }  
 ردیف عسکری *redif-askeri*, a reserve-man.  
 عسکر عاجمیسی *asker-ajemisi*, a recruit.  
 یکی عسکر طپلامق *yengi-asker-toplamaq*, to recruit.  
 فرقه *fırgat*, a division.  
 الای *alay*, regiment.  
 طابور *tabur*, battalion.  
 بلوک *buluk*, a company.  
 نوا *liwa*, brigade.  
 طاقم *tagim*, a squad.  
 پیاده عسکری *piyade-askeri*, } infantry.  
 عسکر پیاده‌سی *askerin piyadesi*, }  
 بالتجهیزی بالتجهیزی *baltaji*, a pioneer.  
 بالتجهیزی بالتجهیزی *baltajilar-ketkhudasi*, the officer of pioneers.

قىل *qol*, طابور *tabur*, } a column, of troops.  
 اورتى *orta*, اورتنا *orta*, middle of the army; it also meant a  
 regiment of Janissaries.

صاغ قول *sagh qol*, right wing.  
 صىرىل قول *sol qol*, left wing.

### Cavalry.

سوارى عسکرى *suwari-askeri*, اتلوعسکر *atliasker*, cavalry.  
 اتلوباشى *atli-bashi*, a cavalry officer.  
 اتلوقنکاجى *atli tufenkji*, a dragoon.  
 بلوك *buluk*, a horse-squadron, a troop.

### Lancers.

مزاقلو *mizraqli*, lancers.  
 مزراقجى *mizraqji*, a lancer.

### Dragoons.

فلاتلۇ اتلۇ عسکر *qılıjlı-atlı-asker*, dragoons.  
 قلاتلۇ اتلۇ عسکرى *qılıjlı-altı askeri*, a dragoon.

### Cuirassiers.

جبەلۇ عسکرى *jebeli askeri*, cuirassiers.  
 جبەلۇ نفر *jebeli nefer*, a cuirassier.

### Artillery.

طپيلار *toplар*, طپياجى عسکرى *topju-askeri*, artillery.  
 بطارىه *batariya*, a battery.

طباجى نفر *topju-nefer*, artilleryman.  
 جرخ طوبى *charkh-topu*, field-gun, piece.  
 ابوس *obus*,  
 ابوز طوبى *obuz-topu*, { howitzer.  
 طوب سلاملىكى *top-selamliji*, a salute of guns.  
 طوب پاتردىسى *top-patirdisi*, cannonade.  
 طوب شنلکى *top-shenliyi*, salvo of cannons.  
 طوب قونداغى *top-qondaghi*, carriage of a cannon.  
 طوب غاليدىسى *top-faliasi*, the touch-hole of a cannon.  
 طوب عربەسى *top-'arabasi*, carriage of a cannon (in field-artillery).  
 طوب طاقمى *top-taqimi*, all materials or mounting of a cannon.  
 طوب منزلى *top-menzili*, the range of a cannon.  
 طوب كورلدىسى *top gyurultisi*, a cannonade.  
 طوب كلهسى *top gyulesi*, a cannon ball.  
 ميكلانمىش طوب *mikhlanmish top*, spiked cannon.  
 طوب قوغوشى *top qoghushi*, platform of a cannon.  
 طبيه طوبى *tabia-topu*, a siege-gun.  
 الاي طوبى *alay-topu*, a field-gun.  
 هاون *haven*, *hawan*, a mortar for firing shells.  
 طباجى عسکرى *topju askeri*, artillery-man.  
 قمبەجى فومباراجى *qombaraji*, bombardier.

### Engineers.

استحڪام طابوري *istihkyam taburu*, engineers.  
 لغمجى *laghimji*, sapper.  
 پياده نفر *piyade nefer*, infantry soldier.  
 اتلۇ *atli*, cavalrymen.  
 صاف *saff*, { rank.  
 صەرھ *sira*,

نفرات	<i>neferat</i> , rank and file.
قشلا	<i>gishla</i> ,
قشلاغ	<i>qishlagh</i> , barracks.
قِرْقِيل	<i>qaraqol</i> ,
قِرْغَوْل	<i>qaraghul</i> ,
قرابول	<i>qaraol</i> , a guard of soldiers or policemen.
قرابول	<i>qarawul</i> ,
قراغل	<i>qaraghul</i> ,
قوللۇق	<i>qulluq</i> , a guard house.
اردونك قوغۇلى	<i>ordunun qaraghulu</i> ,
وردونك قرغولى	<i>qaraqolu</i> , avant-garde of an army.
مسنخفظين عسكري	<i>mustahfizin-askeri</i> ,
اوطراف عسكري	<i>oturaq-askeri</i> ,
موجود قلعه	<i>qal'ada mevjud olan</i> garrison.
اولان عسکر	<i>'asker</i> ,
عسکر قومق	<i>'asker qomaq</i> ,
عسکر اوطرورق	<i>'asker oturmaq</i> , to be in garrison.
سلاح	<i>silâh</i> , arms.
طوب	<i>top</i> , cannon.
تفنک	<i>tufenk</i> , <i>tufek</i> , musket.
سونکى	<i>sungu</i> , bayonet.
قارابينة	<i>qarabina</i> , carbine.
قلچ	<i>qilij</i> , sword.
طبانجا	<i>tabanja</i> , pistol.
پشتو	<i>pish tow</i> ,
خناجر	<i>khanjer</i> , <i>khanchar</i> , dagger.
جبخانه	<i>jeb-khane</i> , powder magazine.
باروت	<i>barut</i> , gunpowder.
كله	<i>gyulle</i> , a cannon ball.
صالقم	<i>salqim</i> , grape-shot.
قمبارة	<i>qombara</i> , shell.
خمبارة	<i>qurshun</i> , bullet.

قورشون یارهسى	<i>qurshun-yarasi</i> , gunshot wound.
صاجمهه	<i>sachma</i> , small shot.
چادر	<i>chadir</i> ,
خرکاه	<i>khargyah</i> , { tent.
نوبتاجى	<i>nubetji</i> , { sentry, sentinel, footman, military
نوبچى	<i>nubeji</i> , { musician.
نوبت بكمك	<i>nubet beklemek</i> , to mount guard.
عسکرک هوانا كيماجىلەمىسى	<i>askerin havada geyjelemesi</i> , bivouac.
استاكىكامات	<i>istihkyamat</i> , fortifications.
استاكىكام وېرمك	<i>arduya istihkyam vermek</i> , to fortify the camp.
استاكىكام وېرمك	<i>istihkyam vermek</i> , { to fortify.
متانىت وېرمك	<i>metanet vermek</i> ,
قلعه پلانقە	<i>qal'a, qayle, palangha</i> , fortress, fort.
طابىيە	<i>tabya</i> ,
پلانقە پلانقە پلانقە	<i>palangha</i> , { redoubt.
قلعه دیوارى	<i>qal'a diwari</i> , { rampart.
قلعه بدنى	<i>qal'a bedeni</i> ,
چنان قلعەسى	<i>chanaq qalasi</i> , the forts at the Dardanelles.
حندق	<i>hendeq</i> , ditch.
محاصرە	<i>muhäsara</i> , siege.
محاصرە بريه	<i>muhäsara-i berriyye</i> , land siege.
محاصرە باخرييە	<i>muhäsara-i, bahriyye</i> , { blockade.
ابلوقە	<i>abloqa</i> ,
لغم	<i>laghim</i> , mine.
لغملەق	<i>laghimlamaq</i> , to mine.
يۇرۇپىش	<i>yuruyush</i> , { assault.
هاجمۇم	<i>hujum</i> ,
هاجمۇم ايتىك	<i>hujum etmek</i> , { to assault.
يۇرۇپىش ايتىك	<i>yuruyush etmek</i> ,
هاجمۇم دايىانمۇق	<i>hujuma dayanmaq</i> , to resist an attack.
هاجمۇملى	<i>hujumli</i> , impetuous.

غلهه	<i>ghalebe,</i>	victory..
نصرت	<i>nusret,</i>	
ظفر	<i>zafer,</i>	
انتساب	<i>nusret intisab,</i>	victorious.
بوزخون	<i>bozghun,</i>	defeat.
	<i>bozghunluq,</i>	
امداد	<i>imdad,</i>	assistance, succouring.
امداد ايتmek	<i>imdad etmek,</i>	to give assistance.
ستاجق	<i>sanjaq,</i>	a flag, banner, standard.
لواء	<i>liwa,</i>	a brigade of 10,000 soldiers.
بند	<i>bend,</i>	a dam, mole.
مترس	<i>meteris,</i>	trenches, breast-works.
شيش	<i>shish,</i>	small sword.
اومنق	<i>shish ile vurmaq,</i>	to give a blow with a sword.
کمان	<i>keman, kemane,</i>	a bow.
اوچ	<i>oq,</i>	an arrow.
طپیز	<i>topuz,</i>	a club, a mace of arms.
قالقان	<i>qalqan,</i>	a shield, buckler, a target.
حمايل	<i>hamail,</i>	the silk cord, or belt by which the sword is slung from the shoulder.
لير	<i>eyer,</i>	a riding-saddle.
سمر	<i>semer,</i>	a pack-saddle.
كم	<i>gem,</i>	
باشقى	<i>bashliq,</i>	a bridle.
دزكين	<i>dizgin,</i>	the reins, a rein.
طولو دزكين	<i>dolu-dizgin,</i>	at full gallop.
قامچى	<i>qamchi,</i>	
قرابچ	<i>qirbach,</i>	whip.
تازيانه	<i>tazyane,</i>	
موزيقه	<i>muziga,</i>	military band.
طاول	<i>dawul,</i>	a big drum.

ترانپتة *tranpeta*, a small drum.

بورو *boru*,  
سورنا *surna, zurna*, } trumpet.

بوروزن *boru-zen (-zan)*, } a bugle.  
بورى *boru*,

## CHAPTER LIII.

## ON MILITARY DRILL.

Drill, تعلیم *ta'lim*.

This drill is used alike in the Turkish and Egyptian armies, with this difference that the word طابوره *tabura*, in Egypt is pronounced *tobra*<sup>1</sup>).

يیندە صفا *yerinde sefa*, stand at ease.

طاقم زنهار *taqim zinhar*, squad, attention.

صاغە باق *sagha baq*, eyes right.

حذایە *hizaye*, dress.

ايلرويە باق *ileriya baq*, eyes front.

صاغە دون *sagha dun*, right-turn.

صولە دون *sola dun*, left-turn.

صاغدن کرويە دون *saghdan geriya dun*, right-about-turn.

يارم صاغە *yarim sagha*, } half-right, or left-turn,

يارم صولە دون *yarim sola dun*, } half-right, or left-turn,

چاريک صاغە دون *char-yek, cheyrek sagha dun*, quarter right-turn.

اوچ چاريک صاغدن کرويە دون *uch char-yek, cheyrek sagh-*

1) See Arabic drill-book by my friend Suleyman Bey Nassif; war-office, Egypt.

*dan geriya dun*, three quarters rig about turn.

چاربک صولدن کرویه دون اوچ چاربک صولدن کرویه دون *uch char-yek, cheyrek soldi geriya dun*, three quarters left about turn  
طاقم الی *tagim alay*, squad front.

حاضر اول *hazir ol*, ready.

قارشو طوران *garshi dawran*, engage.  
اوزات *uzat*, lunge.

کرویه *geriya*, about.

الای *alay*, front.

صاغه اوزات *sagha uzat*, right-lunge.

ایلرکرویه اوزات *ileriya uzat*, front-lunge.

صونه اوزات *sola uzat*, left-lunge.

سلام ال *selam al*, salute.

ایلرکرویه *ileriya*, forward.

طور *dur*, halt.

بواش - مارش *yawash marsh*, slow march.

طاقم طور *taqim dur*, squad halt.

اوزنجه *uzunja*, step-out.

قصمهجه *qisaja*, step-short.

برابر ال *beraber al*, mark time.

بواش براپر ال *yawash beraber al*, slow mark time.

کرویه *geriya*, step-back.

بواش مارش طور *yawash marsh dur*, slow-march halt.

ادمی تبدیل *adimi tebdil* change step.

سرعتله مارش *sur'atle marsh*, quick-march.

زیاده سرعتله مارش *ziyade sur'atle marsh*, double march.

وار سرعتله - مارش صاغه *sagha var sur'atle marsh*, right close, quick-march.

صاغه دون *sagha dun*, right-turn.

الای دون *alay dun*, front-turn.

صلوہ دون *sola dun*, left-turn.

صلی تک نمۇھىلۇ say tek numeralar, number.

بىر خطوه ايلرويە (ايچىرىویە) چىفت نمۇھىلۇ بىر خطوه كروپىھ (يا  
bir khatwe ileriya (icheriya) shift numeralar bir khatwa geriya ya  
ileriya marsh, odd numbers one pace forward (or step-back) even numbers one  
pace step-back (or forward) march.

\* صاغە حذا sagha hiza, right-dress.

ثابت ايكن چارىك (يارم يا اوچ چارىك) صاغە طابورە ثابتتىن sabit iken char-yek cheyrek (yarim ya uch char-yek, cheyrek) sagha tobra, at the halt, quarter, (half or three quarters) right-form.

چارىك (يارم يا اوچ چارىك) صاغە طابورە سۈعتلە ماش صاغە char-yek, cheyrek (yarim ya uch char-yek, cheyrek) sagha tabra sir'atle marsh sagha tabraya sur'atle marsh, quarter (half or three quarters) right-form quick-march.

ايلرويە ileri ya dur sagha hiza, forward or halt, right-dress.

ثابت ايكن چارىك (يارم يا اوچ چارىك) صاغە طابورە (يا) صاغە ثابتتىن sabit iken char-yek, cheyrek (yarim) ya uch char-yek, cheyrek sagha tabra (or) sagha tabra, at the halt quarter (half or three quarters) right-form (or) right-form.

چارىك (يارم يا اوچ چارىك) صاغە طابورە يا ايلرويە ثابتتىن صاغە char-yek, cheyrek (yarim ya uch char-yek cheyrek) sagha tabra ya ileri sabit sagha hiza, quarter (half or three quarters) right-form, or right-form forward or halt right-dress.

يأرم صاغه دون يواش مارش *yarim sagha dun yawash marsh*  
half-right turn slow-march.

طور الای *dur alay*, halt-front.

سرعتله مارش *sur'atle marsh*, quick-march.

يأرم صاغه دون *yarim sagha dun*, half-right-turn.

طاقم طور الای دون *taqim dur alay dun*, squad halt-front.

يأرم صاغه - دون الای دون *yarim sagha dun-alay dun*, half-right turn, from-turn.

طاقم طور - الای *taqim dur alay*, squad, halt-front.

صاغه - دون *sagha dun*, right-turn.

الای - دون *alay dun*, front-turn.

صاغ يانه قطار *sagh yana qatar*, right-wheel.

ثابت ايكن ايلرويه - طابوره *sabit iken, ileri-tabra*, at the halt, front-form.

ايلرويه باق *ileri baq*, eyes front.

ايلرويه طابوره *ileri tabra*, front-form.

ايلرويه *ileri*, forward.

ايكن ايلرويه - طابوره *yurur iken ileri tabra*, on the march front-form.

كيرويه - طابوره *geriye-tabra*, ya يبور ايكن *yurur iken geriya-tabra*, rear form, or on the march rear form.

صاغه - طابوره ايلرويه - باق *sagh tabra ileri-baq*, right-form, eyes-front.

صف كيرويه - اجلين *saff geriya achlayin*, open-order. طوغري *doghru*, steady.

صف صاغه - حذا *ikinji-saff sagha-hiza*, rear rank right-dress.

صف صف يقين أول - مارش *saff saff yaqin ol. marsh*, close order march.

ابكناجى صاف ايكي خطوه كيرويه - مارش *ikinji-saff iki khatwa geriya marsh*, rear rank two paces step back march.

صف صف كيرويه اچلىن saff saff geriyaacheleyin, open-order.

صف صف يقين اوذ saff saff yaqim ol, close-order.

دردر durder, form fours.

طاقم الاي taqim alay, squad-front.

(يا صاغه يا صوله) دردر كيرويه durder geriya ya sagha ya sula, form-fours about (on right or left).

صاغه يقلاشيك يقلاشيشين سرعتله - مارش sagha yaqlasheyin sur'atle-marsh, on the right close quick march.

صاغدن اچلىن اتشلن سرعتله - مارش saghdan kyāmilenacheleyin sur'ate marsh, from the right open to intervals quick-march.

صولداه کى قطارلار صاغه - دون صول يانه - قطار soldaki qatarlar sagha-dun sol yana qalar, files on the left, right-turn, left-wheel.

قطارلار ييرنه qatarlar yerina, files to the front.

صفلرى تبديل saffleri tebdil, change-ranks dismissing a squad طاقمك انصراف taqimin insirafi.

صاغه - دون sagha-dun, right-turn.

دستور destur, dismiss.

صوله - دون sola-dun, destur, | left-turn dismiss.

بلوکك تعليمى bulukun ta'slimi, Company drill.

كيرويه - مارش صفلر صاغه وصوله - دون بلوکچه اوذ سرعتله - مارش تك نمرالر بى خطوه ايلىويه چفت نمرالر بى خطوه boyja bir saff ol tek numeralar bir khatwa ileri chift numeralar bir khatwa geriya marsh saffler sagha ve-sola dun bulukja ol sur'atle marsh, size in single rank, tallest on

the right, shortest on the left, odd numbers one pace step back, march ranks right and left turn form company quick-march.

سونکى دىك	sungyu dik,	fix-bayonets.
صف صف كيرويه	saff saff geriya,	open-order,
اچليك طوغرى مارش	achileyin doghru marsh,	steady, march.
سونكى ايندر	sungyu endir,	unfix-bayonets.
حاضر طور	hazir dur,	shoulder-arms.
تفتيشه سلاح ماڭلا	teftisha silah ma'ilen,	for inspection port-arms.
صف صف	saff saff,	
يغىن اول - مارش	yagin ol. marsh,	close order, march.
سلاع تفتىشى	silah teftishi,	examine-arms.
صاي	say,	number.
نمۇ	numera,	number.
وسط نمۇسى	vwasat numerasi,	nos.:.... left of the right half-company.
صنغلرۇك صول قوللىرى	numera... sinflerin sol qollari,	
	nos.:....	left of sections.
صالح يارم بلوك افقى سلاح	sagha yarim buluk ofqi silah,	
	right half-company,	trail-arms.
يارم بلوك افقى سلاح	sol yarim buluk ofqi silah,	left half-company,
		trail-arms.
صنغلرى راحات - طور	dishardaki sinfleri rahat-dur,	outer sections, order-arms.
صنغلرى راحات - طور	icheridaki sinfleri rahat-dur,	inner sections, order-arms.
دردر - الى	deurder-alay,	form fours-front.
دردر كيرويه الى	deurder geriya alay,	form fours-about front.
دردر صاغه الى	deurder sagha alay,	form fours, right, front.

ددر - صولة الای deurder-sola alay, form-fours, left, front.  
 صف صف saff saff, }  
 كيرويه اچليك geriya achileyin, } open-order.  
 مارش marsh, march.  
 طوغري doghrū, steady.  
 حاضر طور hazir dur, shoulder-arms.  
 عظيم سلام azim selam, general salute.  
 سلام - طور selam-dur, present arms.  
 صف يقين - اول saff saff, yaqin-ol, close-order.  
 طابور (يا قول) ايرويه tabur ya qol ileriya, the line (or column)  
 will advance.  
 زيانه سرعتله مارش sur'atle (ya) ziyade sur'atle  
 marsh.  
 ثابت ايكن صولة طابور sabit iken sola tabra, at the halt,  
 into line left form.  
 سرعتله - مارش طوغري doghrū sur'atle marsh, steady,  
 quick-march.  
 صولة - طابوره sur'atle marsh .  
 مارش ايرويه ileriya, into line left-form quick-march  
 forward.

A company in line forming into column, from the halt.

دون قولجه صاغه صاغدن كيرويه - golja sagha, saghdan  
 geriya dun, column to the right right  
 about turn.  
 صاغه - طابوره سرعتله مارش sagha tabra sur'atle marsh ,  
 right form quick-march.  
 بلوك - طور الای صولة - buluk-dur, alay, sola-hiza, com-  
 pany-halt, front, left-dress.  
 يا طور (صولة هذا) ileriya delil sola dur (sola hizā), forward, by the left,  
 or halt (left-dress).

A company changing front as the base company of a line formation.

ضاغدة کی بلوکہ چاریک (یا یارم یا اوج چاریک) *saghda ki buluka char-yek, cheyrek ya yarim ya uch charyek, cheyrek, change front, quarter, (half or three quarters), right.*

صاغہ *sagha* (ya sagha تبدیل حذا *tebdil hiza*, (or to the right on the right company.

طغّری *doghru, steady.*

صاغہ - طابورہ یا صاغہ - طابورہ سرعتله - مارش ایلوویہ - ساق ثابت ایکن چاریک یارم یا اوج چاریک *sabit iken char-yek, cheyrek yarim ya uch cheyrek sagha-tabra ya sagha tobira sur'atle marsh ileriya-baq, at the halt quarter (half or three quarters) right-form, or right-form, quick march eyes-front.*

Changing ranks صفلی - تبدیل *saffleri tebdil.*

صفلی - تبدیل *saffleri-tebdil, change ranks.*

صاغدن یا صولدن (یا صاغدن و صولدن ... قطار - کیروویہ *saghdan ya soldan (ya saghdan ve-soldan qatar-geriya, break off files from the right or left, or right and left.*

صاغہ - دون یا دردر - صاغہ صول یانہ *sagha dun ya deurder sagha sol yana qatar sur'atle marsh, right-turn or form fours right-left-wheel quick-march.*

بلوکچہ قلعہ اول *bulukja qal'a ol, form company square.*  
دردر وسطہ - وار یقلاشین سرعتله - مارش سونکی دیک *deurder rwasata-var yaqlasheyin sur'atle-marsh*

*sungu dik*, form fours on the centre close quick-march fix-bayonets.

سواری *suwari*, cavalry.

سواریه قارشو طوران *suwariya qarshi dawran*, prepare for cavalry.

Rahat - طور *rahat-dur*, order-arms.

بلوکچه - اول سونکی - ایندر وسطدن ایکشتر اول سرعتله - مارش *bulukja-ol sungu endir owasatdan ikisher-ol sur'atile-marsh*, form-company, unfix bayonets, from the centre re-form two deep quick-march.

تفنگ صول امزینه - ال *tufenk sol omuzina-al*, slope-arms.

میدان - الای *meydan-alay* march-past.

دردر - صاغه *deurder sagha*, form fours, right.

سرعتله - مارش *sur'atile marsh*, quick-march.

صلول یانه - قطار *sol yana-qatar*, left-wheel.

بلوک - طور *buluk-dur*, company-halt.

الای *alay*, front.

صاغه - حذا *sagha hiza*, right-dress.

سلاع امزینه - ال دلیل صاغده سرعتله - مارش صاغه - باق *silah omuzina-al delil saghda, sur'atile-marsh sagha-baq*, shoulder-arms, by the right, quick-march eyes-right.

سلاع صول امزینه - ال افقی سلاع *silah sol omuzina-al ofqi silah*, slope-arms, trail-arms.

بلوک - طور صغاری - تبدیل صوله - حذا راحت - طور سونکی - ایندر *buluk dur saffleri tebdil sola-hiza rahat-dur sungu-endir*, company-halt change-ranks left-dress order-arms unfix-bayonets.

میدان - الای دلیل - صولده سرعتله - مارش بلوک - طور صغاری - تبدیل حذا *meydan alay delil sola-hiza rahat-dur sungu-endir*, company-halt change-ranks left-dress order-arms unfix-bayonets.

میدان الای زیاده سرعتله دلیل صاغده  
meydan alay ziyade sur'atle delil saghda, march past in double  
time by the right.

زیاده سرعتله - مارش بلوک - ظور صغیری - تبدیل صوله - حذا  
ziyade sur'atle-marsh, buluk dur, saffleri  
tebdil sola-hiza, double-march company-

halt change ranks left-dress.  
halt change ranks left-dress.

اول سرعتله - اول سرعتله - مارش یارم بلوکلر طیشارویه  
qal'e-ql sur'atle marsh yarim bulukler dishariya, form-  
square quick-march half companies out-  
wards.

اول یان منغلى طیشارویه سرعتله - مارش  
qala-ol yan-sinflari dishariya sur'atle-marsh, form-  
square flank-sections outwards quick-march.

سواریه قارسو طوران suwariya qarshi dawran, prepare for cavalry.  
قولچه - اول سونکی ایندر یان - یوزلری صاغدن - گیریویه - دون  
golja-ol sungu-endir yan-yuzleri saghdan  
geriya-dun, re-form-column unfix-bayonets  
side-faces right-about-turn.

خابور - صای tabur say, tell off the battalion.  
برنажی وایکنچی و اوجنچی صاغ قول طابور  
birinji ve ikinji ve uchinji sagh gol tabur, numbers one to  
three right half battalion.

دردناچی و بشناجی والتنناچی صول قول طابور  
deurdinji ve besh-inji ve altinji sol gol tabur, numbers four to six left half battalion.

صف صف کیرویه اچلیک اتیشلین saff saff geriyaacheleyin,  
open-order.

صف صف یقین - اول saff saff yaqin ol, close-order.  
طابور ایلوویه طابور - طور طابور - کیرویه طوغری صاغدن کیرویه

دون سرعتله مارش طابور - طور الای سونکى  
*dun sur'atle marsh tabur tabur-dur tabur-geriya*  
*doghru soghdan geriya dun sur'atle marsh*  
*tabur dur olay sungu dik, the line will*  
*advance-battalion halt, the line will re-*  
*tire steady right about-turn quick-march,*  
*battalion halt front fix bayonets.*

اول هاجومه حاضر - اول *hujuma hazir-ol*, prepare to charge.

هاجوم طابور - طور حابطله يرينه  
*hujum tabur-dur zabitler yerine*  
charge, battalion halt, officers take post.

بلوکچە صاغدن دردر - ايلرويە دردر صاغە صول يانه قطار  
*buluk saghdan deurder-ileriya deurder sa-*  
*gha sol yana qatar, advance in fours from*  
*the right of companies form fours right*  
*left wheel.*

جى بلوك كيرويە طابوره ايلرويە طور - الای صاغە - حذا  
*...ji buluk geriya tabra ileriya dur-alay sagha-*  
*hiza, no: - rear form forward halt-front*  
*right-dress.*

Line forming into column, from the halt.

قولاجە صاغە صاغدن كيرويە دون  
*qolja sagha saghdan geriya dun*, column to the right right about-turn.

بلوکچە صاغە طابوره سرعتله مارش  
*bulukja sagha-tabra sur'atle marsh*, companies right-form quick-march.

بلوکچە صاغە طابوره ايلرويە  
*bulukja sagha tabra ileriya*, companies right-form forward.

صاغدەكى بلوك ايلرويە باقى دردر صاغە سرعتله مارش  
*saghda ki buluk ileriya baqi deurder sagha sur'*  
*'atle marsh, right company to the front*  
*remainder form-fours right quick-march.*

جى بلوك يارم صولە - دون الای - دون دليل صولىدە  
*...ji eun buluk delil solda*

*ji buluk yarim sola-dun alay-dun  
solda,* leading company by the left no,  
half left-turn front-turn by the left.

جي... جى بلوک ايلرويہ باقی دردر - ايچرويہ سرعتله - مارش  
*buluk ileriya baqi deurder icheriya sur-*  
*'atle marsh, no, to the front remainder*  
*form-fours inwards quick-march.*

ثابت ايکن صوله - طابوره طوغری سرعتله - مارش  
*sabit iken sola-tabra doghru sur'atle-marsh, at the*  
*halt into line steady quick-march.*

نستانجیلر - پیننه  
اوك بلوکدن قول باقی صاغدن کبورویہ - دون سرعتله - مارش  
*nishanjiler yerina, markers fall in.*  
*eun bulukden gol baqi saghdan geriya .*  
*dun sur'atle marsh, column from the*  
*front company, remainder right about-*  
*turn quick march.*

کبورویہ کي بلوکدن قول باقی سرعتله - مارش  
*geridaki bulukdan*  
*gol baqi sur'atle marsh, column from the*  
*rear company, remainder quick-march.*

طابور ايلرويہ دلیل صولده  
داربور - مارش  
*tabur ileriya delil solda, battalion*  
*forward by the left.*

دراپر - ال  
beraber-al, mark time.  
دردرلن صاغه دردر - صاغه سرعتله - مارش  
*deurderlen sagha*  
*deurder-sagha sur'atle-marsh, move to the*  
*right in fours, form fours right, quick-*  
*march.*

تدریجله - صاغه دردر - صاغه بلوکچہ صول  
ياده - صف ايلرويہ  
*tedrije-sagha deurder-sagha bulukje sol*  
*yana-saff ileriya, move to the right in*  
*echelon form-fours right companies, left*  
*wheel forward.*

تدریجله ايلرويہ يا کبورویہ ... خطوه صاغدن  
*tedrije ileriya*

*ya geriya . . . khatwa saghdan*, advance or retire in echelon at . . . paces distance from the right.

سونکی دیک صاغدن - سواریہ قارشو - طوران *sungu dik saghdan suwariya qarshi-dawran*, fix bayonets from the right prepare for cavalry.

بلوکچہ قلعہ - اول *bulukje qala, qale-ol*, form company squares. ایکی وسطہ کی بلوکہ قلعہ - اول *iki wasatdaki buluka*) on the two centre companies form square.

## CHAPTER LIV.

### EXERCISES.

#### Exercise I.

The man (*ادم adam*) (accus.) to the house, in the house, from the officer (*ضابط zabit*), Oh woman (*قاری qari*), the road (accus.), the camp (*اردو ordū*) (accus.), the saddle (*ایر eyer*) (accus.), to the horse (*ات at*), in the barracks (*قشلا qishla*), of the general (*سر عسکر ser-asker*), in the ship (*کھمی gemi*), to the friend (*دوست dost*), the troops (*الای alay*) (accus.), from the officers, to the horses, in the guns (*تفنگ tufenk* or *tufek*), to the soldiers (*عسکر asker*), the books (*کتاب kitab*) (accus.) to the pens (*فلم qalem*), from the ink (*مرکب murekkeb*).

#### Exercise II.

A (*بیر bir*) big ship. Of the large gun (*طوب top*). To the large house. The large horse. The good (*ایو iyı*) man. The kind (*ایو iyı*) officer. To the just (*عادل adil*) judge (*قاضی qâzî*).

قاری) *qazi*), beautiful (کوژل) *gyuzel*) horses, handsome women (فائده‌لو) *qari*). In the large room (اوطة) *oda*). From the useful (فائدہ) *faideli*) books. Of the faithful (صادق) *sadiq*) friend. To the good (ایو) *iyi*) father. From the kind (طانلۇ) *tatli*) mother (انا) *ana*). From the learned (علیم) *alim*) professor (خواجہ) *khoja*).

### Exercise III.

امر ایدیکز یتاغه کتسون. بکا اذن و بیبکز اکا قوشایم. بنم اغمى بر صیچان اصرى. بنم فسمى انك توربه سنك ایچنە نوبکز. انك کدیسسى سمیز دکلدر. انك یتاغى بزم ایچچون دکلدر. کومید قرمیزدر. بنم کوبىكم عارسزدر. بر بیبوك اغ ایچنە. بنم چبوغم کسلدى. بر یغىن قلای. دوداغى بیارلودر.

### Exercise IV.

طاوشان قوشەبلور. يلهسى دارمى ایدى. انك ادى بنمکى ھى دکلدر. انك اوغلى اوده ایدى. کمسە دېھمزكە بن دکلم. بر سمیز قسوق اوستنده کلدى. بن بر قامش اوستنە بسو جىير قودم. امان بنم کوژل صندىيغە كلكز. بن تلکى كبى شارم. طالغە عمر كېيدر. انك قارىسىنىڭ بر قلمى يوقدر. نش اینتمە. بر از انفيه چكىكز. هېپ بنم جامم قىرلدى. بن دېدەن يوقارى كېيدر اىكن بنى چاغرىكز.

### Exercise V.

بو اتش علونىدى. انك بورنى قاندى. بنم کلم بیاض ایدى. جسور ادمى سورم. بنم کلينم دها کلمدى. بن انك قېيردىم. اول بر طورنە سوردى. بنم دودوکم قورو در. بنم بىغى كبى يايىمغا چالش. بر قايىشى ياروب اىكى ايت. ييا بر ارىك العبلورم يابر قىنفل. كونش چارپىمىسى بنى سرسى

ایتندی. کرچک بوندہ نشان یوقدر. انک بر مخزن طوقالی  
دار در. انک قبیله سدن بنم بو کولغم وار. انک فسادی کمال  
بیلماش ایدی. اول بنم بونمه اوردی. حبیله کار تلکی بی سومام.  
بنم صندیغم اوستنده اول بر قامش یاردی.

### Exercise VI.

These people (قوم *qavm*) were very busy مشغول (*meshghul*)  
in the town (شهر *shehr*) yesterday (دون *dun*). The men  
of that country (memlek) were celebrated مشهور (*meshhur*)  
in war (جنک *jenk*). This tea (چای *chay*) is cheap  
(ujuz) enough, but that wine (شراب *sharab, sharap*)  
is too dear (پهالو *pahali*). Truly this is a wonderful thing!  
(عاجیب *ajib, ajay'ib*). The price بھا (*baha*) of bread was  
too high yesterday in the market (چارشی *charshi*). How  
much نقدار *naqadar*) was it a pound? It was three piastres  
the ock (قیمة *qiyya ogqa*). At what time وقت (*waqit*) were  
you home last night (دون گیجہ *dun geyje*). I was in the  
house by 5 o'clock ساعت (*sa'at*). He went out طیشاری (*dishari chiqmag*) after 10 o'clock. The man and  
my father's two mules (قططر *qatir*) were in the garden باغچہ  
(baghcha) this morning (صباح *sabah*). How نصل (*nasl*) is  
your mother (انا *ana*) to-day? My brother is eight years سنہ  
(*sene*) old to-day. What is your servant's (وشاق *ushaq*) name?  
His name is Ali, the son of Abdullah. How many pens  
قلم (*qalem*) have you? Three or four only, but they are  
not good.

### Exercise VII.

That bed (یتاف *yataq*) is too long اوزون (*uzun*) for you.  
It is only seven feet long. There is a beautiful house, with  
a large garden (baghcha) near یقین (*yaqin*) the river.

It cost 20,000 piastres (غروش *ghurush*). This lesson (درس *ders*) is too hard (كوج *gyuch*) for me. This soldier (نفر *nefer*) has a claim (دغوى *dawa*) against you. He says you owe him 50 piastres. I get 100 piastres a month (بورجلو *borjlu*) (أى *ay*). Peace be unto you and on you peace! Be not afraid (قورقمق *qorqmaq*). He is thy equal (مساوي *musavi*) in knowledge (علم *ilm*). The ignorant (جاهيل *jahil*) are like the blind (كور *kyur*). I am not so strong (قوتلو *qurvetli*) as you. The horse is not so large as the elephant (فيل *fil*). One is as mean (طمعكار *tama'kyar*) as the other is generous (سخاوتلو *sakhavetli*). Which is the road to Stamboul?

### Exercise VIII.

The house of the judge (قاضى *qazi, qadi*). One of the Sultan's servants was in the bazaar yesterday (دون *dun*) with my brother (قرنداش *qarndash, qardash*). One of these lamps (قنديل *qandil*) is broken (قيرمق *qirmaq*). The light (ضياء *ziya*) of the rays (شعاع *shu'a:*) of the sun. The sister (باليز *baldiz*) of my friend's wife. Joseph's new watch (ساعت *sa'at*) is mended (اصلاح - *islah - et*). God's world (دنيا *dunya*) is full (طولو *dolu*) of beauty (گوزللىك *gyuzellik*). A piece of rope (أيب *ip*) was tied (baghlamaq) to the door-post (دكلى تخته *dikli-takhta*). The weight (طارقى *tarti*) of this bale (دنك *denk*) is 1 cwt (قطار *qantar*). My father's new horse is strong and very beautiful (گوزل *gyuzel*). The merchant (تجار *tujjar*) in the bazaar had 1350 lbs of tea (چاي *chay*)  $3\frac{1}{2}$  cwt of sugar (شکر *sheker*) and 480 yards of cloth (cotton) (بز *bez*) for sale. Bad news (حوادث *hawadis*) flies quickly (daghilmaq). The servant of the merciful (مرحيملىك *merhametli*). The sun of the faith (إيان *iman*). He had (وار ايدى *var idi*) three sons and two daughters. The sons were wise (عقللى *aqilli*) and good, the daughters (قېز *qiz*) sweet and fair.

## Exercise IX.

تیمور (iron) پک سوتدر فقط کوزل دکلدر. تیمور اولمسه نیم نه ایده جکزی بلام (to know) بیاغی (common) اتش ایچنده تیمور اریمز (to melt). تیمور جینک (smith) د کانه باق تیمور جی نه یلپیور (to do). اوجاقده (forge) ایشلیور (to work). بر بیوک کوروک (bellows) ایله اتشی کوروکلیور. سیاچاق تیموری ماشه (tongs) ایله طیشاری الور (to take). صکره اورس (steel) اوستنده چکچ ایله دوکر (to beat). چلک (scissors) تیموردن یاپلور. بچاق (knives) وقلچ (swords) ومقاصی (knives) چلکدن یاپلور. قورشون (lead) یموشاق ویک اغرا در. تفنك (cisterns) وصو بوریسی (pipes) قورشوندن یاپلور. صو خربنده لری بعض کره قورشون ایله قابلنور (to line) اتش اوزرنده قورشون چابک اریو. قالای (tin) دخی یموشاق ویباعن وپارلاقدر. تنکه (tinplates) قالای قابلو ایناجه تیمور تاخته در.

## Exercise X.

التون رنکی (colour) صاری (yellow) در. چوق کوزل وپارلاقدر (bright). بشقه شیلرک اکتریسندن چیق زیاده اغدر. انسان اندی یودن چیقارر (to dig). بن کورکمی (shovel) الوب برو از التون چیقاره بیم می. بوق بو دباره (country) بولنیز (to be found). اوراق یردن کلور (deep) بولنديغندن کورکر ایله چیقاره مزسکر. یوزک (rings) و ساعت ظرفلری (case) التوندن یاپلور (to make). یالدز (leaf gold) نه در. یالدز پک ایناجه دوکلمش (to beat) التون درقی در.

## Exercise XI.

کومش (silver) بیاضن وپارلاقدر. التون قدر (as) اغرا دکلدر. قاشق (spoon) وجتلل (fork) وتپسی (tray) بعض کره کومشدن یاپلور. کومش نرہدن کلور (to come). چوق مملکتنه بولنیز (to find). بر درهم التون اون بش درهم کومش دکر. باقر قرمیزدر. کوکم (kettles) وتناجره (saucepans) باقردن یاپلور. پرنج

صاریدر همان (almost) التون كبى . توج (bronze) قويو رنکدر طوب توجدن يايپور .

### Exercise XII.

Your brother's lesson is easier دعا قولاي (*daha qolay*) than it was last week. The people قوم (*qavm*) are very ignorant جاھل (*jāhil*) but the inhabitants of Persia are still more ignorant دھا (*daha*) ignorant. Air is lighter خفيف (*khafif*) than water and iron is lighter than lead. King بنى ادم (*beni-adem*) was the wisest عقللو (*aqilli*) of mankind, بنى زكين (*zengin*) the richest عاليه (*alim*) and greatest of all the kings of his time.

The mountains طاغ (*dagh*) of Europe are high, يوكسلن (*yuksek*) but those of America are higher, and those of India highest اعالي (*eng*) of all. The elephant is a useful animal ايشه بيرار (*isha-yarar*) حيوان (*haywan*) the camel دوہر (*doveh*) is more useful, and the horse the most useful صاتون (الْمَقْ) of all. He is gone to the bazaar to buy صمان (*saman*) barley اريپا (*arpa*) straw and grass قورو اوت (*quru-ot*). The saddle ايپر (*eyer*) and bridle باشلق (*bashlıq*) are both very dirty كيرلى (*kırılı*) and the horse is not properly تميزلمك (*temizlemek*) groomed.

### Exercise XIII.

He struck اوسمق (*wurmaq*) me hard. I wrote يازمق (*yazmag*) a letter to my mother this morning صباح (*sabah*), but my brother had written to her the day before دون (*dun*). The vizier is a wise عقللو (*aqilli*) and learned دانشمند (*danishmend*) man; he has written and translated ترجمه - ا (*terjume-et*) many books. Did the man strike اوسمق (*wurmaq*) the horse with a stick دينك (*deynek*) or a whip? From whom did you hear اشتتمك (*ishitmek*) the news حوادث (*hawadit*)

*hawadis*) of yesterday's engagement (محاربة *muharebe*) in the Soudan (سودان *sudan*). I told (سويلمك *suweylemek*) him his words (سوز *suz*) were without meaning (معنايسز *ma'nasiz*). The Italian painted (بويامق *boyamaq*) the doors (قپو *qapı*) and windows (پنچيره *penjere*) of his house with much skill (هنر *huner*). I am told (سويلمك *suweylemek*) that the soldiers killed (ولدرمك *uldurmek*) all the men in the town (قصبه *qasaba*) and put the women and children in prison (حبس - ا *habs-et*). The news (خبر *khaber*) is bad enough (پك ثنا *pek fena*) if it be true (كرچك *gerchek*). Why has not the servant (خدمتکار *hizmetkar*) washed (بقامق *yiqamaq*) the floor of my room. He held (طاشيمق *tashimaq*) the child in his arms (قول *qol*) and touched (ال - سورمك *el-surmek*) its head.

## Exercise XIV.

أخشاب (akhshab) The carpenter made (يابيمق *yapmaq*) this wooden table (تربيزه *trebezə*) and also these cupboards (طلواب *dolab*). Have you made (سويلمك *suweylemek*) the doorkeeper shut (قپوجى *qapiji*) the doors and windows downstairs (اشاغىدە *ashaghida*). No sir, not yet (هنوز *henuz-heniz*). Then (ويله ايسه *uyle-isa*) do so at once (چابك *chabik*). I am going (كتمك *gitmek*) to the bazaar (چارشو، چارسو *charşo, charso*), go on before (دان اوول *dan-evvel*) me quickly. Do you know (بلمك *bilmek*) the shop of Hassan the goldsmith (قوبوماجى *qujumju*). I am not sure (ظن - ا *zann-et*), I will enquire (بولنمق *bulmaq*). Your ornaments (زىبا *ziba*) sir (افنديم *efendim*) are not yet finished (بترمك *bitirmek*). They will be ready (حاضر - او *hazir-ol*) later. The man who was present (حاضر - او *hazir-ol*) has patience (صبر *sabr*). What I said (ديمك *demek*) to you was that the merchant (تجار *tujjar*) to whom we wrote

صیقى) *yüzmag*) is dead اولمك (*ulmek*). Hold fast بيازمق (*yazmag*) مخصوص (*makhshus*) طوتمق (*sigi tutmaq*) to what belongs ماخوصن (*makhsus*) to you. The greatest اك بىيوك (*eng-biyuk*) is not always the best اعلا (*a'la*). A fish بالق (*baliq*) whose colour نك (*renk*) is like gold التون (*altin*). That old man اختيار (*ikhtiyar*) is very clever هنرلىو (*hunerli*), he can repeat exactly تام (*tamm*) the precepts قاعده (*gâ'ide*) of the Koran. Will you drink ايچمك (*ichmek*) some sherbet and smoke ايچمك (*ichmek*) a cigarette?

### Exercise XV.

#### ياز موسمى Summer.

ياز موسمى حيزاندہ باشلايوب (to commence) سنهنک پك خوش ير موسميدار. أول وقت اتلر (horse) و اينكلر (cow) تازه يشل اوت ايله بسلنلنك (to feed) ايچون چاييره كوندر يلور (kitchen garden). يازىن باغ (orchard) و بستانك (to send) بركتى (broad beans) (salad) و بقله (riches) كوربلوب (to see) صلطنه (broad beans) و فضولييه (strawberries) و فضولييه (peas) و بوليه (french beans) و بوليه (cherries) (vegetables) و يمش بو للغى اوئلور. ياز چىچكلىرى (flower) كېيى كوزل وايو قوقار (scent) بشقه موسمدە چىچك اولمز. قرنفل (pink) و شبيوى (stock) و حىچكلىرى شافى (queen of) اولان كىل يازىن حاصل اوئلور و دها صىكە طولارك (field) اكىنى (harvest) كمالە يتشوب (to ripen) جناب حقك (God) نعمتى (gift) درانبار ايديلىر (wheat). بگدائى (to gather in) و اريهنك (barley) بشاقلىرى (ear) دكىر طالغەسى (wave) كېيى مىلالانوب (to wave) باغدە يمش اغاچلىپىنك (tree) داللىرى (boughs) مېۋە اغلىغىله بىرە اكلور (to bend).

### Exercise XVI.

#### The swallow.

ياز سىباچاغندە (warmth) شو راحت بلمز (to be restless) فرلانغچىلرك اوزون قىناد وچتىال قويقلېينى اچجوب (to open)

رېقلىرى اولان بوجكلىرى (insect) اىچچون طوتمق (to catch) طولاشە صولاشە (round and round) اوچىقلۇرىنى (to fly) سىير ايتىمك (to watch) ذوقىدر. هوانمناڭ اولناتجە (to be damp) يو بوجكلىم يو كىسىك اوچەمېيپ (to fly) قۇلانغچىچ دخى شكارىنى (skim along) طوققى اىچچون بىر (ground) يۈزىنى صىبىرەك اوچمىسى لازم كىنور (to be obliged) وېز انسى كۈرناتجە (to see) يېقىنداھ ياغىمور ياغەجف (to rain) زىرا قۇلانغچىچلەر بىردىن اىرلىمېيور (to rise) بىزىز (to say). صوك بەهاركلىوب (to arrive) روزكار صوغوق اسمكە باشلايناتجە (begins to blow) كەمسەنلە بلمايدىكى (to know) بىر اشارت وېيلوب (to give a signal) فۇلانغچىچلەر سورة سورە طوپلانەرق (in flocks) هواسى سېتاجاق بىر دىيار (country) اخىرە وارمۇق اوزىز (to go) دىكىردىن اوتە كەچىرلىر (to pass) قېيش كەچىپ يياز يىنە كەلدىدە (to come) قۇلانغچىچ عودت ايدىرك (as though it has reason) انسان مەتلۇوعقلى داركىمى (to return) اسکى يواسىنى (nest) كەلۈر بولۇر (to find) . كەلۈر بولۇر (nest)

### Excercise XVII.

#### طاوشان The hare.

طاوشان پىك قورقاق بىر حیوانىجىقدار (little animal) قىيرىدە چالىلىر (forest) اراسىندا بىر درلو بوا يايپوب (to make) اورادە صقلانور (to hide) . مظلوم (gentle) وزورىز حیوان اولوب (to be) اكتىر دىياردە رىنگىي صارىباچە فيئر ايسەددە صوغوق مەملەكتىلدە رىنگىي بىياض اولمۇغله (to be) قارلىر اراسىندا كىزرا يېكىن (to go) قولاي كۈرۈلوب (to catch) طوتلىمز (to see) . قويىرۇغى (tail) قىصە وقبا در و اوسىت دودانىسى (lip) توپىلۇ وبارق اولوب (to be hairy) انى بىر دورى يە اوینادر (to move) . ارد اىيافلىرى اوك اىياقلىرىن چوق زىيادە اوزۇن اولمۇغله (to be) پىك چابك سكىدر حتى الڭ قوپىناتجە تازىيدىن (greyhound) چابك قوشار (at last) فقط تازى قوتلۇ بولۇنمۇغله (to be) عاقىبت (to run) طاووشان يورىلوب (to run) طوتلىر (to catch) .

### Exercise XVIII.

Do you know بىلمك (bilmek) where the merchants are,

who sell (صاتمق *satmag*) carpets? قالى *qali*, *hali*). They live (او ساكن-*ol*) in the Khan Halan close by here. I will go (كتمك *gitmek*) there, as I want to buy some. Have you any really good Persian or Smyrna carpets? I do not like (بکنمك *beyenmek*) these colors, they are too glaring أچق (*achiq*). This is a very old (اسكى *eski*) and beautiful Mecca carpet, and I want 10 liras for it. I am a correspondent (مخبر-*mukhabir*) of the journal (روزنامه *ruzname*). The house in which I live stands (واقع - او) *waqii'-ol*) near the river. My father is diligent (جالشقا-*chalishgan*) at his work. Whose speech (كلام *kelam*) is long (أوزن *uzun*), his blame (فباحت *qabahat*) is great! Who acts پشيمان- (او) *peshiman-ol*) quickly. If the weather (هو *hawa*) is bad you must not venture (جسارت- *jesaret-et*). If you have courage (بكىتلک *yigitlik*), you will overcome ( غالب- *ghalib-ol*) difficulties. If you understand (اكلامق *annamaq*) proverbs (ضرب مثل *zarbi-mesel*), you will be interested.

### Exercise XIX.

Let him sit (أوطومق *oturmag*) in the garden and listen (دكىلەمك *dinglemek, dinnemek*) to the birds. Let us go (كتمك *gitmek*) to the market and hear the prices (بها *baha*). I have heard (اشتمك *ishitmek*) that the prince of that country (مملكت *memleket*) is famous (مشھور *meshhur*) for his learning. This horse may be (ممکن *mumkin*) strong, but he does not please (مناسب *munasib*, كورمك *gyurmek*) me. He was very tired (بورغون *yorghun*), nevertheless مع مافية *ma'a-ma-fih*) he continued (دوام- *dewam-et*) to work (ايسلەمك *ishlemek*). The people threw themselves on their leader (اعتماد- *iitimad-et*) تپیس (*re'is*). Not only the king was expected ( Beklemek *beklemek*) but also (دخى *dakhi*) the queen and princesses شھزادئي *shahzadeyi*).

کورمك (shehzadeler). I went to the town yesterday and saw (چوق gyurmek) a great number (چوق chog) of soldiers sitting (أو طورمك oturmaq) outside the market-place (چارشى charshi). I must stay (قالمق qalmaq) at home for I am not at all well (keyfi yoq). Do not waste (غائب - ا gha'ib-et) your time, for life (عمر umr) is made of it. If he come (كلمك gelmek) here, what will you say? It was four o'clock when the sun rose (doghmaq). Wait (بكلمك beklemek) till I can join you at the railway-station. What is the name (نام nam) of the man, with whom (برابر beraber) you were talking (قوشماق qonushmaq) this morning? I am not so learned (علم alim) as you suppose (ظن - ا zann-et).

### Exercise XX.

Thank you very much (تشکر - ا teshekkyur-et) for your obliging (عنایتکار inayetkar) offer. Put a table and chairs in the garden from my room upstairs (يوقاردا yuqarda). Never mind (ضرر yoq), I am going away (كتمك gitmek) for a time (از وقت az wuqit). I was smoking (اوینامق oynamaq) whilst they played (تنتون tutun ichmek) at chess. I got this packet (بوغچه ufaq-boghcha) from a messenger (تاتار tatar). No one can swim (يوزمك yuzmek) against the stream (اقندي). If I heard (اشتمك ishitmek) that you were there, I should doubt (شبھه - ا shubhe-et) it. He lived (أو ضورمك oturmaq) near the bridge opposite (قارش qarshi) to the church. We were writing (يازماق yazmaq) to the merchants (تجار tujjar). When the letters were brought in (كتورمك getirmek). Were I ill (كيفسز keyfsiz), I would let you know (بلدرمك bildirmek). Contrary (مخالف mukhalif) to the master's orders (أمر emr, or تبيه tenbih) the man left (ترك terk-et) the house. We shall have returned (كيره دونمك geri dunmek) before you

go out طیشاری چقمق) *dishari chiqmaq*). He will start (چقمق) *chiqmaq*) within the next week (هفتہ *hafsa*). It would have been better (دھا ایو) *daha iyi*) had you acted (حرکت - *hareket-et*) differently.

### Exercise XXI.

بر یاغمور *yaghmur*, the rain.

بر کون حزیران اینده بر چوچق بر قاج دوستی ایله بر از سیره (on excursion) کتے مک اوڑہ (to go) حاضر نمیش ایکن کوک بیوزی (the sky) بلوط قابلنوب (to be covered with) ایچاپ to be covered with ایکن کوک بیوزی (the sky) بلوط قابلنوب (to wait) ایچاپ چوچغک بر مدت انتظار اوڑہ بکلمسی (to be obliged) ایتندی (to be obliged) عاقبت (at last) باغمور سیل کبیسی یا غمغه باشلا مغلہ (begin to rain) چوچق طیانہ میوب اغلامغہ باشلا دی (to cry) وصوموده رق (to sulk) بر کوشیده چکلوب کمسننک الندن تسملی قبول ایتمز ایدی. اخشماده (night) طوغنی بلوط طاغلمغہ باشلایوب کونش چیقدی (to rise) و روی عالم بشقه طرز کورندي. اول زمان باباسی چوچغی چاییه کوتروب (to take) هوانک تازا لکی و اوتلرک یشلرکی و قولشلرک او قمیسی (birds to sing) سیبله یوکی پر صفا اولدی. چوچق او طانوب (to feel ashamed) صبا حلین وافع اولان کندی حرکتننک نقدر او بیگونسز اولدی یعنی (to be foolish) بلوپ اول زمان یا غممش اولان یا غمور نعمتی سببلاه بو مرقلک و قو یعنیش اولدی یعنی اعتراض مجبراً اولدی (to admit).

### Exercise XXII.

بر قورت ایله قوزی the Wolf and the Lamb.

بر قورت ایله بر قوزی اتفاقاً صوسز لقلبی (thirst) دفع ایتمک ایچون بر چایه (river) کلوب (to come) قورت اوست طرفده و قوزی الٹ طرفده بولن مغلہ چایک صوبی قورت جانبیندن قوزی یه طوغنی اقدی. قوزی متواضعانه (humble) اوضاع ایله قورتدن اوذاق (far) چکل دیسہدہ (to draw back) ایله قورت آنی کوردیکی (to see) اندہ هلاک اپتمکه (to destroy) بر

بهانه (pretext) ارایه رق اکا طوغى سکردوپ (to run) بنم ایچدیکم (to drink) صوبى نه جسالله بولاندرپورسن (to disturb) دیدى. قوزى قورقوب (to frighten) جواب ایتدى كه افندىم بن سزك (current) سزك صوبىكى نصل بولاندربلەجىم جايىك افنديسى (to be assured) كە سزى طرفكىزدىن بىكارلىپور واعتماد بىبورىكىر (oh!) ديدى كوجندرمكە (to offend) بنم اصلا مرادم يوقدر. يا قورت اوراسى بلکە اوپىلە در ولکن دون (yesterday) كۆپكلە (dog) بىنى قولار (to pursue) اىكىن سىنك باباكلە انلىرى تحرىص اپتدىيكتى (to encourage) كوردم. قوزى دخى عفو بىبورىكىر (to pardon) افندىم ديدى بنىم بىباچارە (poor) بابام بوندىن بىر آى (mouth) مقدم قصابك بىچاغنه (knife) شكار دوشدى. اوپىلە ايسە نېدى قورت اناك اىدى قوزى دخى بوكا جولتا خېرى (no) افندىم ديدى بىنى طوغرر (to give birth) اىكىن انام وفات ايتدى.

### Exercise XXIII.

#### عكللى wise children.

بر كوجوك چوچق الندە (hand) بر قىاقلى صاحن (plate) ايلە بىر قومشىنك (neighbour) اوينە يىك (food) كوتورمكە (to bring) بىر كەن دىيگر بر قومشىو بۇنى گوروب (to see) «بۈھىنك اىچىندەنە وار؟» دىيە سؤال ايدىناجە (to ask) عقللى چوچق «نه اولدىغىنى بىلەك جائىز اولسىه اوستى قپانى اولمازدى» دىيمش.

هارون الشىيد بر كون وزىيرىنك خانەسنه كىيدوب (to go) وزىيرك اورادە بولىلن (to find) بىر كوجىك اوغلانە «بنم اومىمى (house) كۈزىل يوقسە (or) سزك اوكتىمى؟» دىيە صورناجە (to ask) ذكىي (intelligent) چوچق «بىز اومز كۈزىل اولدىغىندە شىھەمى (doubt) واڭكە شىمى خليلە حضرتلىرى (majesty) بورادە بولنىپور». دىيمش.

بىرچوچغە سفرەدە كىندىسىنە (himself) ات وېريلان (to give) يېكلىرىن بشقە بىشى ايستىمامسىنى تنبىيە ايتىمشلر. فقط (but) بىر كون سفرەدە بولنديغىي صەرادە نصل ايسە (some how) كىندىسىنە

ات وېرىمكى اونۇتمىشلى. چۈچق ئۇنىيەپى بوزماق (to infringe) وۇم دە كىنديسىنە ات وېرىلمىدىكى اخطرار ايتىمك اوزىزه طۈزىقىدىن (salt) بىر مقدار طۇز آلوب اوكتە (before) قور (to put) نە يايپە جىقىسىن؟ (to do) دىيە سئال اولىندىدە «بىكا ات وېرىجىك اولورسە كىز اوزىزىنە اكەجىم». (to sprinkle) دىيمىش.

### Exercise XXIV.

دەها اشاغى (oturmaq) lower down ساكن- او (sakin-ol) than he was. She was living صاخ ظرفى (sagh-tarafı). This village كوي (kyuy) is not inhabited سكنا (sekene). Where were you اولماق (olmaq) yesterday when the Pasha called (ziyaret-et). My father had just arrived كىلمك (gelmek) from Europe and I was talking لقردى- (laqirdi-et) to him. I am going out shooting اوھ كىتمك (ava gitmek) and want a gun تفنك (tufenk, tufek). It is still quite dark قرانلىق (qaranlıq). Have everything ready حاضر (hazır) and take my revolver رولۇر (revolver) out of the case قوتى (qutu). Tell the boatmen قايقاجى (qayiqji) to shove off اشدىجىك شىىع (alargha). He wrote يازماق (yazmaq) an interesting ishidilejek-shey account of our journey. There is a junction اتصال (ittisal) at Ortaquoi for the new line of railway سېپىرمك (demir-yol). They swept سېپورمىك (supurmek) the kitchen chimney اوجاق (ojaq) with a long broom سېپوركە (supurge).

### Exercise XXV.

Once upon a time a man was carrying طاشىيمق (tashimag) a faggot اوطن دەمتى (odun-demeti) wood, and it was very heavy اغىر (aghır) for him.

So when he was oppressed صىقىمق (siqmag) and weary يورغۇن (yorghun) with carrying it, he threw اتمق (atmag)

it from his shoulder, (أوموز *omuz*, *omz*) and called upon death (أولم *ulum*). So he (Death) presented (حاضر-ا *hazir-et*) himself to him saying, (ديمك *demek*) «Behold (اشته *ishte*) me, why (نچون *nithin*) have you called me?» So he said, «I called you, so that you might lift (قالدرمك *qaldirmag*) this faggot of wood on to my shoulder».

This man is a very good teacher (مدرس *muderris*) and he teaches (يعلمك *uyretmek*) Turkish accurately (دقق *ayla*) (*diggat-ila*). I went to the meeting (مجلس *mejlis*) but heard very little of what was said. سويعلمك *suweylemek*) Is the cook (اشاجى *ashji*) in the kitchen? No, he has gone to the market (چارشى *charshi*) to buy fish (بالق *baliq*) and fruit (يمش *yemish*). What kind of vegetable (سبزوات *sebzewat*) is in season (وقت *waqit*) now? Where is the best otto of rose (عطر ياغى *itr-yaghi*) distilled (تقظير-ا *taqtir-et*)? It is much finer (خاص *khalis*) than it was early (ار肯 *erken*) this morning (صباح *sabah*).

A very poor (فقرى *fugara*) man went to a very rich (زنگين *zenghin*) man and said, (ديمك *demek*) «we two are sons of Adam, therefore we are brothers; you are very rich and I am very poor; give me a brother's share.» The rich man, on hearing (اشتمك *ishitmek*) this, gave the poor man one para (بر پاره *bir para*). The poor man said, «Oh, sir! why do you not bestow upon me a brother's share?» He replied. Be content, my good friend; if I give all my poor brothers one para each, I shall not have any remaining (قلمق *qalmaq*). Why do you try to cheat (حيلة-ا *hile-et* or *aldatmaq*) me; surely honesty (طغريلق *doghruluq*) is the best policy (شى درى *shey dir*)? Do not interfere (فارشمق *qarishmaq*) with me in my business (ايش *ish*) or I shall be very angry. (دارغين *darghin*). The two armies (اردو *ordu*) fought from morning (صباح *sabah*)

*sabah)* until evening *aşşam*) there were 67,000 English *ingiliz*) against 35,000 French *fransız*). The thief *khırsız*) was discovered by the servants *qomshı*) (خوگشی) in our neighbour's garden, and taken before the judge. He was committed (*qomaq*) to prison (*habs*).

### Exercise XXVI.

اقدام و اهمال مقابله سی Industry and negligence contrasted.

پایتختدن (capital) از بر مسافتده (distance) واقع بر کویده زنکین (rich) بر چفتاجی (farmer) ساکن اوله ق زید و عمره نام ایکمی اوغلی (son) اولوب زید عمرودن تمام (exactly) بر یاش بییوک ایدی. ایکناتاجی (second) اوغلنک طوغدیغی (size) (to be born) کون چفتاجی باgne (orchard) بر بوبیده ایکمی دانه الما اغاجی (apple-tree) دکوب ایکیسنسی دخی مساوات اوزره (equal) تیمار ایتمکله (to cultivate) اول درجه ده بیرینه بکر بیهدرک (to resemble) بیوپیلر (to grow) که قنگیسنسی ترجیع ایتمک (to prefer) بابنده کون کمسنه حیران قالصور اولدی (to puzzle). اغاجلرک ایکیسی اول زمان چیچلک (blossom) طسلو بولنمغله چوجقلر زیاده سیلله (exceedingly) بکندکده بابالی (father) انلرہ دیدی که بن بو اغاجلری (admire) سزه وبردم باقک (to see) ایکیسی شمدی کمال قوتده در تکاسل (negligence) ایله اهمال اینتدیککرکه (to neglect) کوره بوندن بوبیله دخی یا کتدکجہ (gradually) قولتنور وباخد قورد (to dry up) تلف اولوولر. عمره بو چوجقلرک کچوکی (younger) بولندیسنه اغاجنک اصلاحنہ (improvement) صرف کل همت (care) ایدرک اوزرنده بوجک (insect) بولنچه (to find) انلرک دفعنه چالشیب (to grow) اغاجی طرس طوغری (quite straight) بیوسون (to grow) دیو کوده سندہ دستکلر باولادی (stem) وکونشک سیجاغی (warmth) دستکلر باولادی (stem).

ایله یاغموک رطو بتنده (moisture) اغاجی بسلنسون (to nourish) دیبو کوکنک (root) اطرافنی بللیوب (to dig) طپراغنی اجدی واحاصل (in short) والدنه کندی چوجgne مشقانه (tenderly) باقدیغی کبی عمرو دخی کندی اغاجنک تیمارینه اقدام اوژره نقت واهتمام ایلدی. وبالعكس عمروک قنداشی زید بوکا کلیتا مغاير (very reverse) بر مسلکه منسلک (conduct) اولعرق یاکسالت (sloth) وعطالت (idleness) ایله وباخد انواع مصرت (harm) وناسرالق (mischief) ایله وقتني کچروب باشلوچه بكلنجه سی دخی کلان کچنه طاش اتمقادن (to throw) عبارت ومالحنه سرسی (vagabond) چاپقین (blackguard) چوجقلینی ارقهداش ایدینوب بونلر ایله متمندی (continually) غوغما اولمغله ارتق قنداشمک بکا هیچ اویز ابسه (at least) المازینک یاریسنی ترک ایتمسی (to give up) لازم کلمور. باباسی جواب ایتدی (to answer) که وقتني بوش کچنلری (time in idleness) بسلمک ایچچون چالشقاں (industry) اولانلرک امکلینک (labour) شمه سندن (portion) بر حصه (fruit) ترک ایتملری بر وجهه حقانینه موافق دکلدر سنک اغاجک سکا محصولات (crop) ویماماش ابسه بو سند اهمالکه بر مجازات (punishment) لایقه در که قنداشنه اقدام وجالشقا نلغی مكافاتی (reward) اولعرق نقدر میوه به ظفریاب اولدیغنى کوردک سند اغاجک انککی کبی چیچک طولو ایدی (to fill) واکیسی بر طپراغه دکلمشدرا اذجق (but) سن اغاجک تیماریله اصلا اهتمام ایتمیوب قنداشک کندی اغاجی اوژنده کوزه کورینور بر بوجک (insect) بر اقاماش (to leave) اپکن سن اول نوع احتیاطی قطعاً عقله کتومیوب (bud) وارناچه یمشلر در ایمدى ایتمکله اغاجک طومرقلینه (bud) وارناچه یمشلر در ایمدى (now) بر نباتک بیله اهمال اوینهرق تلف (destroy) اوله جغنه بنم رضام (consent) تعلق ایده میه جکندن شو اغاجی سندن الوب قنداشکه وبرم که بلکه (perhaps) انک اقدام واهتمامی واسطه سیله اولکی قوتني (vigour) یکیدن بولور بوندن بولیله (henceforward) بو اغاجدن حاصل اوله جق یەمش فونداشکل ملی (property) اویوب سنک ارتق اکا بر نوع حقك قالمادیغنى

(to remain) جنوم و تيقن ايتمىك اقتضا ايدر فقط سكا اذن (nursery) كيت اورانه (permission) ويىرىم وار بنم فدانلىغىمە (farm) جانكى استديكى بشقى بىر فدان ساچىدە بقالم انى نە دوولى تىيار ايده بلە جىكسن (to cultivate) انى دخى اھمال ايتدىكى صورتىدە يىنه سندن اللوب اقدام و اهتمامات فائقة سنه مکافاتى قىنداشكە باخش ايىدرم . زېد درحال (at once) باباسنك اشبو كلامى عدل (justice) و نصفته (equity) مقارن ايدوكتى (near to) يقينىدا درك (to understand) و تعقل ايىدرك (to perceive) اسكت (silence) والزام اولنگىلە (to convince) بلا تأثير فدانلىغە شتاب (hasten) موجود اولان الما اغاچلى يىنك اك قوتلوسى انتخاب (select) ايتدىكىدە قىنداشى «عمرو» اول اغاچك تىيمارندە اتخاذ اولنە جق تداربىرى درپىش و اجراسىدە «زېد» معاونت ايىدرك (to help) «زېد» دخى قىنداشنك نصائح و تعليماتنى قبول (to employ) مبادرت واحدغا بىرلە وقتىي يۈلنجە قوللا نىفە (to work) و سرسى جايقيينلىك مصاحبىتنىن جىلوب ايش ايشلىمكە (to work) بالمنونىيە تصدى ايتدىكىندىن سال دېتكىر سۈك بهارندە (autumn) اغاچنى مىۋە طۇلۇ كۈرنىجە بو وجىھە مصروف اولان مىساعىء جمييە سىنك مکافاتىنە سرور (joy) و ابتهاج ايىله نائىل اولدى (زېدك) اتلوارجە واقع اولان اشبو تحول سعيدك (happy) نەمەسى اولەرق كىنديسى بول بول بىر مىۋە محصولى واسطە سىلە كىسب مال (to earn) فراوان (good deal) نفعىتنى بشقى بىر طاقىم اخلاق رېبىئە (bad) مصرە (pernicious) استىيلا سندن قورتلمق فائىدە سنه دخى موافق اولدى پىرى دخى اشبو تصاحىح مىسلكى يابىندە بىر درجىددە خىشندى اولدى (to be pleased) كە سىنه آيندە سۈك بهارندە «زېد» ايىله «عمرو» بىر كچىك باڭك مىمحصولىنى باخش اييدوب (to give) بىونك فروختىندىن (sale) حاصل اولان اقچىھىي (money) بىيىنلىندا مساوات اوززە تقسيم ايىدىيل (to share).





